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CHRONICLE

Our New Ambassadors.—President Wilson has offered the American Ambassadorship at Vienna to the present United States Minister to Denmark, Maurice Francis Egan, who has represented America there for the past six years. Dr. Egan's promotion adds another to the list of literary men honored by President Wilson in the diplomatic service. Dr. Egan was Professor of English at the Catholic University in Washington when President Roosevelt in 1907 sent him to Copenhagen.—Another man of high character and exceptional attainments is Mr. Thomas Nelson Page, of "Marse Chan" fame, who has been appointed Ambassador to Italy. Mr. Page has never before held public office. He is a member of a Virginia family which since the early Colonial days has been conspicuous in the affairs of his native State, and a writer of books which have been read with delight in all the States. "The great-grandson of the first Governor of Virginia," says the *New York Evening Post*, "whose ancestors fought and sat in council with Washington; a man of learning and of wit, . . . Mr. Page will go abroad not only with the best wishes of his countrymen, but with the knowledge that he is a man of exactly the quality that most of them like to see accredited by the Washington Government to European courts."

The New Currency Bill.—President Wilson, his Cabinet members and the Administration leaders in Congress are in substantial agreement on the new Currency Bill, the main provisions of which are the following: It creates a Federal Reserve Board consisting of seven members, four of whom are to be chosen by the President, with the consent of the Senate, the others to be the Secretary

of the Treasury, the Secretary of Agriculture and the Comptroller of the Currency, as ex-officio members. This in reality gives the President the power to appoint the entire board which shall control the new banking system. The United States is divided into twelve districts, each containing one Federal Reserve Bank, with an unimpaired capital of \$5,000,000, each national bank in the district contributing 20 per cent. of its paid up capital. Each Federal Reserve Bank is to have nine directors, three of them to be designated by the central controlling organization, three to represent the stock holding banks, and three who must not be connected with any bank, to represent the agricultural, commercial and industrial interests of the district. The bill authorizes a \$500,000,000 issue of treasury notes, which the Federal Reserve Banks can call for on depositing collateral in the shape of notes and bills offered to them for rediscount by member banks. They must keep in their vaults a reserve deposit of 33⅓ per cent. of the treasury notes in their hands. Stockholders in Federal Reserve Banks are entitled to a dividend of 5 per cent. on the paid in capital. Banks with at least \$1,000,000 are permitted to establish branches abroad to further American commerce.

State Rates Upheld.—In accordance with the principles laid down in its opinion in the Minnesota rate cases, the United States Supreme Court upheld the intrastate rates fixed by the States of Missouri, West Virginia, Oregon and Arkansas. The contention of the railroads that the State rates constituted an interference with interstate commerce having been disposed of by the Minnesota rate decision, the sole question passed upon was whether the rates fixed by the four States were

confiscatory. In the majority of cases the decision was a victory for the States as against the railroads. Even in the cases in which the rates were held to be confiscatory the railroad commissions received authority to apply to the courts for enforcement of the rates whenever it appeared that they were justified by the revenues of the railroads involved. The question of the power of the Interstate Commerce Commission over intrastate rates, which unjustly discriminate against shippers outside the State, still remains unsettled.

Meat Trade Situation.—Conditions which confront packers of the United States and form a basis for rumors of a world-wide meat war are the following, says the *New York Sun*: The tariff proposal by the Democratic Congress, which will greatly reduce the duty now imposed on meat products. Gradual decreases in acreage available for grazing purposes, as the great ranges of a few years back are being rapidly cut into farms. An insufficient supply of provender for the cattle which cannot be turned out to graze. Great packing plants, erected at much expense, which the shortage of stock is threatening with idleness. The evident intention of Argentine and Australian packers, who are not affiliated with American concerns, to invade the American market, as is already done in Pacific Coast distributing centres. The Panama Canal, with its chances for quicker transportation offered to shippers from Argentina to the Pacific Coast, and from Australia to the Atlantic ports. The revolution in Mexico, which has set the industry in that country so far back that it will not recover in ten years. Restless independents, who are stirred to unwonted activity by the fear that the biggest concerns are seeking to tie up all available sources of production in the Southwest.

What Some of the Packers Say.—Proposed changes in the tariff and the opening of the Panama Canal will prove of little material benefit to the consumer of meats, big Chicago packers say. The reason is a world-wide scarcity of live stock, especially cattle, and the added reason that the population of all civilized nations is growing much faster than the general food supply. Nor can Argentine and Australian beef hope to compete with the corn-fed product of the United States. Americans will not eat solidly frozen meats, which shipped from either of the two rival districts must come to the ports of this country in that condition. These men believe there is no meat war, and there will be none.

Crocker Polar Expedition.—The Crocker Land expedition to the North Pole region will leave New York on or about July 2, on the steam whaler *Diana*. The expedition will be in the nature of a memorial to George Borup, its leader, whose death prevented the start being made a year ago. The expedition plans to study the geology, geography, glaciology, electrical phenomena, zoology and ethnology throughout the extensive region

which is to be traversed, all of it lying above the 77th parallel. After leaving New York the *Diana* will head for the west coast of Greenland, reaching Cape York about August 1. The first landing will be made either at Payer Harbor, Pine Island, or at Flagler Bay, Ellesmere Land, where permanent headquarters will be established. The start for Crocker Land will be made with the coming of dawn in February, 1914, and a journey to the summit of the Greenland ice cap will be undertaken in the summer of 1915. The American Museum of Natural History started the enterprise by agreeing to appropriate \$6,000, and to assume its organization and management.

C. O. D. Parcel Post.—The regulation establishing the transmission through the mails of C. O. D. parcel post packages will go into effect on July 1. Charges will be collected from addressees on and after that date, provided the amount on a single parcel does not exceed \$100. The collection fee will be ten cents in parcel post stamps, to be affixed by the sender. This fee also will insure the package. The sender will get a receipt showing the amount to be collected, the amount appearing also on the tag attached to the package.

Bolivia.—A plot to suppress religious teaching in the national schools of countries almost exclusively Catholic is adopted as a program by international agitators. Bolivia has yielded on this matter, and has eliminated the Catholic catechism from the schools. A reaction has begun with the women, which is spreading over the entire republic. They themselves teach catechism in volunteer schools, and distribute Catholic literature amongst the families and notably amongst the working people. They are also zealous and successful in removing bad reading from the hands of the young. They speak out openly, mindful, as they say, of their dignity as Christian wives and mothers, to transmit their faith to their children, a faith which is the essential basis of Bolivian, as of all Christian society. What has particularly aroused indignation is that the anti-Christian school policy has been introduced by a Belgian secret society adventurer.

Canada.—The Duchess of Connaught is convalescent, and the Duke is expected to return very soon to finish his term as Governor-General. It expires during the autumn.—Various reports concerning the future of the two ships of the Canadian Navy, the *Niobe* and the *Rainbow*, were circulated during the session of Parliament and denied. It now seems certain that they are to be laid up.—The Government is about to build an ice-breaking steamer, modelled after the Russian ice breakers of the *Baltic*, for the *St. Lawrence*. The object is to protract the season of navigation. If, however, the insurance companies maintain the position they took up last year on the subject, the end aimed at will hardly be obtained, unless the Government undertakes the insurance of ships coming to the *St. Lawrence* before and after the regular

season.—The Empress of Russia, the first of the new Canadian Pacific steamers in the Pacific, has taken her place on the Vancouver-Yokohama-Hong Kong run. She makes the voyage of 4,200 miles between Vancouver and Yokohama in nine days. She will be joined soon by the Empress of Asia. The new steamer of the Canadian Australian line, the Niagara, is also completing her first round trip. These are the finest ships coming to the Pacific Coast.

Great Britain.—On the presentation of the reports of the Marconi Committee, Sir Rufus Isaacs and Mr. Lloyd George expressed their sense that they would have done better had they not meddled with any kind of Marconi, and had they given, when the matter first came up in Parliament, a full statement of their position. As this was about the tenor of the minority report, it saved them in the House, but it is not likely that the public will be led to believe that the whole truth has come out. The debate was brought to a close on June 19. Mr. Asquith denied indignantly the charges of corruption, but admitted breaches of propriety and lack of frankness on the part of the Ministers. A Liberal amendment to that effect was offered and ultimately carried. Mr. Asquith characterized Mr. Caves' motion as equivalent to a vote of censure, and spoke severely of the appeals made to anti-Semitism. He himself had been informed that there was no connection between the English and American Marconi companies. He was listened to with profound attention. Speaking for the other side, Mr. Balfour admitted that there had been no corruption, whereas Bonar Law endeavored to put the worst construction on everything. Sir Edward Grey reminded the members that a charge of corruption would mean not only the fall of the Ministry, but the driving of the accused Ministers out of public life. The House then divided on the amendment offered by the Government, and it was passed by a majority of 78.—The Unionists increased their majority at Wandsworth, the member for which had resigned, from 4,614 to 6,337. It must be remarked that the Liberals did not contest the seat, and that there was nothing approaching a full poll. The defeated candidate was Mr. Havelock-Wilson, head of the sailors' union.—A number of Birmingham railway men on account of their dissatisfaction with the spread of Socialism in the unions, have withdrawn from them and joined the Free Workingmen's Association.—The funeral of the misguided woman who threw away her life on the Epsom race course was made the occasion of an immense demonstration by the Suffragists. The authorities showed the indecision that usually characterizes them in such circumstances. Mrs. Pankhurst found herself strong enough to attend, with the consequence that, as she left her house dressed in deep mourning, she was arrested and carried off to do two or three more days of her sentence. Miss Annie Kenney and the other women indicted for conspiracy have been convicted and

sentenced to imprisonment. They expect to get out after a few days' hunger strike.—On June 17 the second reading of the Welsh Disestablishment Bill was passed in the House of Commons by a majority of 99, as against the second reading majority in 1912 of 81. This is the second bill rejected by the House of Lords last session to come under the operation of the Parliament Act. The debate was uninteresting.

Ireland.—The returned Home Rule Bill will pass its final stage in a week, and there is no likelihood that advisory amendments will be appended, as Sir Edward Carson and friends are preaching armed resistance throughout England, and the "British League in support of Ulster" has issued a manifesto to the same effect. Ulster Orange Societies have urged their organizer in Canada "to assist them in smashing the (Government's) popish legislation by force of arms." Some 4,000 rifles, discovered with suspicious ease by the police, and consigned to Lord Farnham, head of the Orange Society, were of Italian pattern of various dates from 1873 to 1897.—Emigration for the first five months of 1913 has exceeded that of the same period last year by 1,891, more than half of the increase being from Ulster, and of the total of 15,691, Ulster contributed 6,455.—A procession organized by the vigilance committee of Dublin against the importation and sale of evil literature, attained large proportions, and at a public meeting in the Mansion House, attended by the civic and ecclesiastical representatives, further measures were resolved on to stem the evil. The Lord Mayor sent the following cablegram to His Holiness the Pope: "A mass meeting of the citizens of Dublin, assembled to denounce the circulation of immoral publications, send respectful expression of filial devotion to your Holiness and hearty congratulations on recent recovery."—The death of Rt. Hon. George Wyndham has been received with much regret in Ireland. A great-grandson of Lord Edward Fitzgerald, he showed much sympathy with the Irish people, and it was owing to his initiative that the Land Conference assembled, which resulted in the Wyndham Land Purchase Act, which, by the agreement of all parties, made possible the transference of the land of Ireland to the people. His attempt to settle the Irish political problem by means of Devolution, a kind of elementary Home Rule, was frustrated by the Orange faction, and resulted in his political death and the acceptance of the Orange position by the Unionist Party.

Spain.—The decision of the Cabinet not to reopen the Cortes was received with disfavor by the Conservatives, Radicals, Republicans, and a section of the Liberals. There is also a strong feeling against the war in Morocco. This is especially the case at Barcelona, where the Government suppressed a meeting which had been called to protest against it. The demonstrators, however, announce that they will hold another meeting, and disturbances may be expected. The public does not appear

to have any confidence in the Cabinet.—On June 19 a fifth child, a son, was born to the King, and was presented by His Majesty to the members of the Government and the Palace Staff.

Portugal.—The Portuguese Senate, in accord with the Chamber of Deputies, has decided to suppress the Portuguese Legation at the Vatican, and the Portuguese consulates in Berlin, Madrid and Rome. At the same time it was determined to raise the Portuguese Legation at Rio de Janeiro to the rank of an embassy, and the consulate at Guatemala to a legation, to create a legation in the Republic of Panama, and to send military and naval attachés to Madrid.

France.—The Socialist opposition to the Military Bill still continues, and Jaurès gave another proof of his powers of prolixity by speaking for two days against it. In all likelihood the Bill will pass. Jaurès' scheme is to establish a national militia.—The vital statistics for 1912 reported 750,650 births throughout France, as compared with 742,114 for the year 1911. Dr. Jacques Bertillon, the expert, says that the improvement is more apparent than real, and that the two years, 1911 and 1912, have established the worst record in many years, "clearly demonstrating the persistence of the evil which is driving France to ruin." The detailed statistics for 1912 are: Marriages, 311,929; births, 750,650; deaths, 692,740. Dr. Bertillon concludes his statement by saying: "This is the true cause of the three years' military service, which is the merest palliative. Soon four years will be necessary, then five—or perish."—The French Government's monopoly in the sale of cigars and tobacco brought in a revenue of \$108,000,000 in the past year.

Germany.—Berlin has again assumed its wonted appearance. The jubilee celebrations all centred in the recognition of the fact, everywhere acknowledged, that Emperor William II has exercised the greatest individual influence, as ex-President Taft said, for the preservation of the peace of the world. Even the Socialist organ, *Vorwärts*, which can see in the Emperor only "the personal embodiment of reactionary tendencies against which we wage unrelenting war," admits that he sincerely sought to further the cause of peace, and believed that immense armaments were needed for the protection of the national interests.—A deep impression was produced upon the entire nation by a historic disclosure made, with the Emperor's explicit consent, by the Professor of History at the Berlin University, Otto Hintze, on the occasion of the jubilee. Shortly before the death of Emperor Frederick III, according to Professor Hintze, a sealed package was delivered into the hands of the present Emperor by Friedberg, then Minister of Justice. It was the political testament of King Frederick William IV, written with his own hand. In it he warned his successors to reject the constitution before taking their oath, and to substitute in its place a royal charter,

which would not embody the concessions that had been wrung from the throne by the revolution. Neither the present Emperor nor his father or grandfather had been in sympathy with this advice. To William II the document seemed "a powder barrel in the house," and he enjoyed no peace until he had destroyed it. The empty envelope was returned to the archives with the inscription, "contents destroyed."—Another development of the jubilee was the withdrawal by public authority of Gerhart Hauptmann's jubilee play, "1813." The crown prince had seriously objected to it as unpatriotic, and the Prince Bishop of Breslau, Cardinal Dr. von Kopp, as highly offensive to German Catholics. The press in general was satisfied with the withdrawal of the play; but the Socialists, the friends of Hauptmann, and the radical papers, are loud in their protest and denounce the action as a piece of Black-Blue politics.—At the jubilee session of the Reichstag the Socialists and Poles were conspicuous by their absence. The reasons of the two parties were, of course, entirely different.—A bill to limit military service to a single year was rejected in the Reichstag, but a series of resolutions were unanimously accepted which shorten the time of service for a great number of soldiers, in the interest of their more perfect intellectual and physical development. The privilege of a single year's service will in consequence be extended likewise to such as distinguish themselves in gymnastic exercises.

The Balkans.—The Bulgarian Government has accepted the demobilization proposals made by Servia and Greece, according to the *Neue Freie Presse*. The condition is made, however, that joint garrisons, composed of equal numbers of the soldiers of the States concerned, be placed in the disputed territory in Macedonia and elsewhere before demobilization begins. Bulgaria also demands that all the parties submit to the arbitration of the Russian Emperor on the basis of the treaty existing before the Balkan war broke out. Meantime, cholera is making alarming progress among the Bulgarian troops stationed at various points in Macedonia. Hundreds of cases are reported at military hospitals, and many of them result fatally. The civil population of the districts is also much affected. To add to the trouble, the neighborhood of Tirnova has been desolated by an earthquake, in which about 100 people lost their lives. In the Macedonian peninsula of Chalcidice the monks of Mt. Athos are in rebellion against the rulings of the Holy Synod of Russia, which is endeavoring to coerce them into a denial of the doctrine of the Divinity of Christ. The monks are virtually in a state of siege.

China.—A correspondent of the *New York Sun*, who was recently granted an interview with Yuan-Shi-Kai, reports that he found the President attired "in the conventional dinner clothes of the Occident." This was his first appearance at his offices without the national costume.

QUESTIONS OF THE DAY

New Orleans and the Educational Convention

Representatives of colleges, universities, seminaries, convents, academies, parochial schools and every department of Catholic education, heads of religious orders and congregations, religious and secular teachers of both sexes, bishops and ecclesiastical dignitaries of many dioceses, will be present at New Orleans, June 30-July 3, to interchange views on the present position and the means and lines of future development of Catholic education. How to increase the number of our parish and secondary schools to the full measure of Catholic needs, to better the equipment and enlarge the attendance of our colleges and convents, to extend the scope of our universities to all professional studies and sciences, to determine a complete and unified curriculum, to supply efficient teachers and teaching in every department so that no Catholic in the United States shall have just excuse to seek education outside of Catholic atmosphere and influence, and thus to secure in our schools the full attendance of the entire body of our Catholic youth—these are the grave problems that our leading educationists will discuss in the hot summer days of a Southern city. The reasons that determined their choice of New Orleans as the meeting place for their tenth annual convention were stronger than considerations of latitude or temperature. It was there Catholic education found its first home in the present limits of the United States.

A few weeks ago the New Orleans papers had the announcement: "Invitations have been issued by the Mother Superior and the Ladies of the Ursuline College of New Orleans to their One Hundred and Eighty-Fifth Annual Commencement." The notice takes us back over four governmental changes and seven generations, to a period when some of our greatest cities and proudest institutions, as well as their builders and founders, were unborn. In 1727, ten years after Bienville had commenced the foundation of the city and marked with his sword the site on which St. Louis' Cathedral now stands, Father de Beaubois, S.J., commissioned by him, brought eight Ursulines of Rouen to what Father Charlevoix described the following year as "this wild and desert place which the reeds and trees still cover." At once they opened a hospital, an orphanage, a school for poor children, for negroes, and for Indians, and the famous Academy which in all the intervening years has pursued continuously its work of enlightenment, keeping ever aflame amid war and fever, famine and revolt, the torch of Catholic education. They have no longer Indians to teach, and colored Sisters have now taken charge of the negroes, but their "school for poor children" is still open, and has also its one hundred and eighty-fifth anniversary.

The convent built for the Ursulines by Bienville, now the archiepiscopal chancery, is the oldest building in the

Mississippi valley, and the oldest conventual structure, as it is the oldest female educational institution in the United States. It was hallowed at its opening by an inaugural procession of the Blessed Sacrament, borne by Fathers de Beaubois and le Petit, S.J., guarded by Bienville and his officers, and reverently accompanied by the entire population, French, Indian, and negro. "For ninety years," says Miss King, a Protestant historian, "the gentle Sisters here pursued their devotional works among the women of the colony, sowing the seeds of education and religion, until, generation after generation passing through their hands, rich and poor, brides for governors and officers, noble and base, bourgeoisie and military—they have become a hereditary force in the colony and State. . . . Panics of Indian massacres and slave insurrections, wars, revolutions, and epidemics, have beat about the old convent walls without power to disturb the sacred vocation within." They saw the Fleur de Lis replaced by the Flag of Spain, the latter falling before the Republican Tricolor, and the Tricolor yielding forever to the Stars and Stripes of America. "It must have seemed to them, particularly to the old Sister who lived through it all to shake hands with Jackson in 1815, that no government in the community was steadfast except that of St. Ursula, nothing lasting in life except the mission of Sisters and wives."

The reverence that was given them spread to Jackson and his warriors. At his request they prayed for him continuously during the battle, at a critical moment he despatched a courier, urging them to increase their prayers, and his first visit, after the solemn Te Deum in the Cathedral, was to the Ursuline Sisters, whom he thanked for the victory; and he asked and secured that the day, January 8, be fixed as the feast of Our Lady of Bon Secours, before whose miraculous statue they had kept vigil three days and nights for the success of his arms. They treasure still, in a silver casket, the written tribute of General Jackson, and also of Presidents Madison and Jefferson, to their unselfish devotion and varied beneficence. They moved in 1824 to the river bank, and for nearly a century the honor of having been educated in that secluded cloister was held by the daughters of Louisiana a greater distinction than the highest diploma in the land. The encroachments of the river compelling another change, they erected last year a magnificent building in the upper town, and it is in this Ursuline College their one hundred and eighty-fifth annual exercises were held, and there during the Educational Convention the Provincials and Superiors of teaching communities will assemble to devise ways and means of coordinating and developing their institutes.

Since the American occupation Catholic educational institutions have multiplied in New Orleans and its neighborhood. Bishop Dubourg, patriot, educator, and builder, established a Christian Brothers' school and the Lazarist Seminary in 1817, and introduced the Religious of the Sacred Heart, who opened, in 1818, an academy at Grand

Coteau, La., which is still flourishing, and has two stately off-shoots in New Orleans. The Jesuits, who had been in New Orleans before the Ursulines, but were expelled by the Voltairian "patriots," whom Governor O'Reilly executed for treason, returned soon after the restoration of the Society and opened, in 1838, a boarding college at Grand Coteau, which celebrated last week its Diamond Jubilee. In 1847 they opened a day college in New Orleans, and present Congressional proceedings make it interesting to recall that the site of their college and church (the first ever dedicated to the Immaculate Conception) was once a part of the first sugar plantation in America. It is now the business centre of the city but when the Jesuits held it in the early eighteenth century was an uncultivated waste, until Father Boudoin, S.J., introduced sugar cane, oranges and figs. He succeeded, with his friend de Boré, in granulating the sugar, and in reward the venerable missionary was dragged through the streets in 1763 by the Voltairian clique. Another Jesuit school, which was opened a decade ago in the up-town district, has developed into Loyola University, a suite of spacious buildings of a fine type of architecture and well provided with modern scientific equipment. All the sessions of the Educational Convention will be held in its halls.

The city has other teaching institutions, numerous and long established. A few weeks ago Jefferson College, conducted by the Marists, celebrated its Golden Jubilee, among its many distinguished alumni being His Grace, the Archbishop of New Orleans. The Holy Cross Fathers, the Dominicans, Carmelites, Benedictines, Lazarists, Josephites, Sacred Heart Brothers, and numerous Sisterhoods, are providing education, collegiate, academic, elementary and industrial, for every class and condition. The colored population has not been neglected. The Jesuits had special care of the negroes in the early days, and after their expulsion, the King of Spain ordered that a chaplain for negroes be placed in every plantation. This was not possible, but the ladies educated by the Ursulines, and later various religious communities, supplied that want. In 1842 was founded in New Orleans the then unique Congregation of the Colored Sisters of the Holy Family, which has since spread throughout and beyond Louisiana. Besides orphanages and homes for the aged of both sexes of their race, they have an excellent academy and many parochial schools in the city and State, which are well supported by their white brethren, with whom "the little Colored Sisters" enjoy a popularity that is as gratifying as it is merited.

New Orleans has much else to show that has educational interest for Catholics, but one that may not be overlooked is the historic Cathedral of St. Louis, the centre of all Catholic activity from the first day of the city's foundation. Standing on the site on which was built in 1718 the first parish church in the Mississippi valley, Holy Mass has been celebrated on its altar stone

for well-nigh two hundred years. The brick building of 1724 was barely replaced in 1794, through the munificence of the princely Almonaster y Rojas, by the present noble edifice, when a disastrous fire stopped, it was believed, miraculously at its doors. Subsequent restorations and additions, notably the belfry by Latrobe, the Washington Capitol architect, have not affected the original design, and in antiquity and continuity of worship it has no equal in the United States. It is the parent church of the whole Mississippi valley, and six archbishoprics and twenty-two bishoprics have been carved out of the territory it once controlled. There the banished Acadians were received in 1765; the San Domingan refugees in 1791. There the ceremonial of the transfer of Louisiana to the United States was celebrated by solemn Mass and Te Deum in 1803, as was Jackson's victory in 1815, and the centenary of transfer and statehood in 1903 and 1912, before the official representatives of the State and nation. The solemn Mass to be there celebrated for the American Catholic Educational Association will have a peculiarly appropriate significance. M. KENNY, S.J.

A Rich Inheritance

The writer of a recent magazine article pays a well-deserved tribute to a woman of her acquaintance who has a large family to bring up, and for the most part must do her own housework, but finds time, nevertheless, to read the best literature, to study Shakespeare, and to help her boys with their Latin. Her cares, of course, are many, but she has made it a custom to have near at hand a good book she can pick up and read at odd moments. She feels that one of the first duties a mother owes her children is the cultivation of herself, so she is determined to keep her mind active and open and her taste correct and refined. Then her boys and girls as they grow up around her will never find that she is incapable of sharing in their intellectual pleasures, nor will they feel that she is unable to guide and direct their reading.

That woman is right. For after the blessing of having parents who are stanch Catholics, and who transmit to their offspring sound bodies and keen minds, a child can enjoy no greater advantage than that of being born in a home where the best books are read and discussed. Such a child is reared in an environment that gives him even in his early years an appreciation of good literature, and that is a gift which is almost a grace. For the boy or girl who has learned to enjoy the companionship of a great author, and can always find in the study of a literary masterpiece a pleasant occupation for hours of leisure, is sure to be safeguarded from most of the temptations that beset the idle and the empty-minded. This is no small blessing in days like ours. But besides that signal benefit, lovers of good literature learn from the kings and queens of the domains of letters to admire and imitate high ideals, to discern the beautiful in the

commonplace, and to realize vividly the value and significance of life. The study of a great author also widens, as is plain, a youthful reader's knowledge of human nature and of the world's past, and gives him a share of the literary master's gift of expression and power over words.

These objects are so worthy of attainment that to secure them wise parents strive to create in the home a "literary atmosphere." Consequently a handsome sideboard is not considered a more valuable possession than a library made up of those books which have been declared masterpieces by the verdict of time. Nor are these volumes gazed at only through doors of glass: they are taken out and read. For the family aims to be conversant, not merely with the names of good books, but with their contents.

This familiarity with what is most excellent in literature cannot be acquired just by perusing works of criticism: it must come from a first-hand knowledge of the books themselves. Nowadays many people display an intimate acquaintance with the life, habits, idiosyncrasies, and even the vices of authors, but betray amazing ignorance of a writer's best works. They know, for instance, that Charles Lamb was rather convivial, but they are not at all familiar with his essays. They are aware that Byron led a profligate life, but they have never read the "Pilgrimage."

The books that may be read with profit are almost numberless, yet the time of life is very short, so let the children of the household be introduced early to good authors, and let parents assist their boys and girls in forming a correct taste in literature. There are many standard works that all well-educated persons are expected to be familiar with, but unless a good proportion of these books have been given to a child before his sixteenth year there is little likelihood of his ever reading them at all.

To train the taste of the young an anthology like Palgrave's "Golden Treasury" will be found very useful; or a selection of masterpieces in prose and verse, such as that Father Edward Connolly has left us in his admirable "English Reader." The leading characters in the Bible and in most of Shakespeare's plays should be as well known to our boys and girls as are next-door neighbors. The best of Dickens, Thackeray, Scott, Eliot, Macaulay, Hawthorne, Stevenson, Newman and Ruskin should be given in due season to the children of the household. Let them learn their history to a large extent through the attractive medium of biography by reading well-written lives of the world's great captains, saints and sages. The memories of our boys and girls should be richly stored with passages from the poets, and even little children can be led captive with the stories of Joan of Arc, Godfrey de Bouillon, Don Quixote, and Sir Galahad.

The best that comes from the pens of contemporary authors need not, of course, be neglected. Here, how-

ever, great caution is required. So much trash that will be completely forgotten in a year or two is pouring daily from the press, and is being so widely advertised as "epoch-making books," that much precious time may be wasted in reading such works.

Too much stress cannot be laid on the importance of Catholic children growing up with a due appreciation of our best Catholic literature, past and present. The works of yesterday's Catholic writers lie unread because unknown, and the excellent books of many a Catholic author of to-day are disdainfully neglected just because they are not puffed and exploited as "best-sellers" are. For instance, take our poets. How many of those reading this article have ever opened Southwell, Crashaw or Patmore? Or how many Catholics realize what a high place the late Francis Thompson or Mrs. Alice Meynell hold among modern lyricists? Why, we might inquire, is Winston Churchill read by Catholics, but not John Ayseough? Why are Arthur Benson's essays familiar to them, but not Agnes Repplier's? Why is Morley's "Gladstone" spoken of with bated breath and Snead-Cox's "Cardinal Vaughan" left unmentioned? Why are Froude's or Motley's biased works called "standard histories" and Lingard's or Pastor's scholarly volumes seldom named? Why should the "Encyclopædia Britannica" have access to Catholic homes from which "The Catholic Encyclopedia" is excluded? Why is Preserved Smith's worthless "Luther" referred to with respect, while the value of Father Grisar's life of the heresiarch is little realized? Why are J. Howard Moore's dangerous books on pedagogy found on Catholic teachers' desks from which Mother Stuart's "Education of Catholic Girls" and Father Swickerath's "Jesuit Education" are conspicuously absent? Why are the vagaries of every evolutionist, from Darwin to McCabe, familiar to so many Catholics who are strangers to the writings of Father Gerard, Dr. Dwight, Dr. Walsh and Sir Bertram Windle? Why are Mrs. Humphry Ward and Miss Marie Corelli read by Catholics who never heard of Mrs. Wilfrid Ward and Mrs. Hugh Fraser? Why is the alluring picture of Socialism that Hillquit and Spargo paint, believed by some Catholics to be a truer likeness of the system than that given by Vaughan and Husslein? Why, too—but enough. More questions have already been asked than can be readily answered, though another paragraph of these pertinent "Whys" could easily be written.

The practical conclusions to be drawn from the foregoing remarks and queries are plain as day. Catholics must enter eagerly into their rich literary inheritance. The Church's laity in this country must be a cultured, well-read body. But from the systematic study of the world's best books they can derive to a great extent that discipline, breadth and refinement of mind that are the marks of the well-educated. This love for good books should also be imparted to the young. Let parents then exercise a strict supervision over their children's read-

ing, banish absolutely from the nursery the "comic supplement" and all abominations of the kind, and provide instead books that will develop character and set forth lofty ideals. If fathers and mothers but realize the importance of fitting themselves intellectually to guide and direct their boys and girls in the choice of reading, they will not feel that the lazy perusal of several Sunday papers, a few cheap magazines, and a half-dozen "best-sellers" can supply the mental culture required for the task. The study of great authors' masterpieces, however, will go far toward furnishing parents with a proper equipment for this office. By reading constantly the best that the world's keenest and most gifted minds have written we rise nearer and nearer to their intellectual stature and nobility of soul. The writings of such men and women can be read, too, with profit or enjoyment at almost all times and in nearly every place. "These studies," says Cicero, "are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; they are companions by night, and in travel and in the country." Then why not enter into so rich an inheritance?

WALTER DWIGHT, S.J.

The Papal Zouaves

The death of The O'Clery, noticed lately in our obituary column, must have recalled to the elder amongst our readers the heroic days of the fall of the temporal power of the Holy See. Austria had been forced out of Italy; the duchies of Tuscany, Modena and Parma, no less than the Kingdom of Naples, had been subverted; the outlying provinces of the Church had been cut off; but for ten full years, while all these things were happening, Pius X maintained himself in Rome and the Patrimony of St. Peter by the moral force of the Catholic religion. The revolutionary Italian kingdom was hungering for this last morsel of its prey. England gave its full moral support. Austria, twice beaten in the field, could not help the Holy Father. Prussia, designing to draw profit from the new conditions of Europe, viewed his plight at least with indifference; Russia, partly through its Prussian sympathies, partly through its schismatic aversion for the Roman Pontiff, was willing to see the Revolution triumph. Napoleon III alone supported the cause of Pius IX, despite his unwillingness and his secret understandings with the revolutionary leaders in Italy. Compelled by the Catholic sentiment of France, he was constrained to maintain a French garrison in the Eternal City. Nevertheless, Pius IX knew his protector *malgré lui* only too well. The French soldiers were always on the point of leaving. Once they were withdrawn actually; and no sooner had they gone than Garibaldi and his followers invaded the Papal territory. The Catholic party in France demanded their return to expel the intruder, and Napoleon dared not refuse to give the order. He hoped, nevertheless, that they might find themselves on landing at Civita Vecchia

in presence of that solution of difficulties which he longed for, the accomplished fact of the occupation of Rome. Hence, orders and counterorders kept the force stationary; and it never would have been seen that Mentana had not the admiral of the fleet transporting it, after gaining the sea in obedience to a command, ignored deliberately a countersignal from the shore that would have called him back into port. The eyes of Catholics throughout the world were opened to the Holy Father's forlorn state; and so the little papal army of Roman subjects and of valiant Catholics from other lands was organized against the aggressor. We may distinguish two periods of organization. From the first, under De Merode and Lamoricière, resulted the little army which the French troops in Rome allowed to go down in glorious disaster at Castelfidardo and Ancona: the second under De Merode and Kanzler, his successor, from which came the army of Mentana, which ceased to exist only at the taking of Rome.

History gives us many examples of a feeble power defending gloriously its just cause against a stranger. But in all such cases the weak were borne up by well-founded hopes of final victory. If they had not the material aid, they had at least the sympathy of neighboring peoples. Their cause was purely temporal, and they were united in their devotion to it. It touched often the temporal interests of other Powers, and there was always the chance that these would interfere to prevent their annihilation. In modern times the justice of the cause has often been doubtful and the weakness of the smaller power only apparent. Behind it has been the secret revolutionary society, with ramifications throughout Europe stretching even into the council chambers of kings, inspiring a larger hope than the apparent conditions could justify. But such was not the lot of Pius IX in the last days of the temporal power. Catholics throughout the world were with him, but they were powerless to influence their rulers. His cause was spiritual rather than temporal, notwithstanding that the immediate stake was his temporal principality, and the enemies of the Church had so worked among his subjects that among these were not a few active traitors, and many who were passively ready to consent in his spoliation. Of interference by any of the Great Powers there was no hope, and against him was the great revolutionary association aiding his foes with men and arms and money, and with all the influence of the press almost entirely at its service. He knew that he was in the hands of God, who could bring to nothing all hostile machinations; but though he hoped in God unfalteringly, his hope was joined with resignation; for he could not read the secrets of Divine Providence. He and his ministers organized their resistance in a clear sense of duty, as the last assertion of justice and right against material force, political expediency and the exclusion of God from the affairs of nations, that Europe was to see. They were martyrs in the fullest sense of the term.

And the men who came from France, Belgium, Holland, Ireland, from nearly every country in Europe, and who crossed the Atlantic from Canada, were martyrs, too. Men of sufficient education, not a few of culture and refinement, they were not blind to the material hopelessness of their cause. They had no dreams of honor and rewards following a triumphal entry into Florence, the revolutionary capital for the time being; nor of a vanquished foe confirming the Pontiff's rights and abandoning every design on his territory. The little Papal army could offer no career. This they knew, as they took their stand under the banner of the Pope, bearing witness before all mankind to God's indefeasible rights in the world He had created, to Jesus Christ's indefeasible rights in the world He had redeemed, to the rights of His Vicar in the Church He had founded for all time, and poured out their blood for this noblest cause at Castelfidardo, Monte Libretti, Mentana.

Happy they who so died; for the Zouaves had to endure what to the soldier is worse than death. A fiction circulating through the great newspapers of Europe represented the Garibaldians as heroes, the soldiers of Pius IX as cowards. What if O'Reilly, with three hundred Irish and the same number made up of Swiss, Austrians, Belgians and Italians, and a single gun, held Spoleto from morning to night against eight thousand Piedmontese troops with twenty-four guns, surrendering only after the walls were in ruins and his ammunition exhausted, to receive from the victors the honor of war? The *London Times* was less generous. According to it, the Pope's soldiers surrendered without a blow. "We always knew," it said, "that those Irish were vagabonds; now we have the satisfaction of knowing that they are cowards also." But the London press, led by the *Daily News* and the *Illustrated London News*, was the mouthpiece of the revolutionary chiefs to stir up Protestants in favor of Garibaldians, whom they represented as demigods, and against the Vicar of Christ.

"But the Papal army was beaten at Mentana, and only saved from destruction by the French." Another shameless fiction. The Papal army, only three thousand men, attacked nine thousand Garibaldians in a strong position. For an hour and a half they pushed forward, taking one position after another. As they advanced their task was more perilous. At last they found themselves close to the village, exposed to a cross fire from an enemy outnumbering them three to one, and protected by the houses they occupied. The French were in reserve, only two thousand of them. The Papal troops might, in a blind chivalry, have pushed on their attack alone; they might have gained the day. But no one can fail to see that it is the duty of even the most valiant commander to call on the reserves in such an emergency. The Pope's soldiers were ready to die for the cause of the Church. If their Father forbade them to do so on the walls of Rome, one needs only to see them under their old leaders on the fields of Le Mans and Patay, dying for France

under the banner of the Sacred Heart, to know what their spirit was; and to compare them with Garibaldi and his troops during the Austrian war of 1866, and the same Garibaldi in the great war of 1870, in which they proved their heroism, held inactive with forty thousand men by a single German brigade.

"He was of the army of Italy," was the high reward of glory with which Napoleon Bonaparte dazzled his soldiers' eyes. For us, "He was of the Pontifical army," is the highest title to honor, despite the obloquy that the anti-Christian world has heaped on it. Of that noble band The O'Clery formed a part. He was but eighteen when, on a hunting trip in Western United States he left his companions at the first news of the Garibaldian invasion of 1867, to take his place in the ranks of the defenders of the Holy See, and again when the Italian army took advantage of the war of 1870, to consummate the spoliation of the Roman Pontiff, he came again to share in his defence. Few are left to-day of the valiant Zouaves and their companions. The more just then it is, as one by one they are called to their reward, to put before the eyes of a younger generation their glorious example, that they may learn what in other days devotion to the Holy See really meant, and profiting by the lesson, show even if in a different way, that it has not degenerated from the high thoughts that belong to the children of God.

HENRY WOODS, S.J.

Romanones and Maura

The twofold defeat and resignation of the Premier, Count Romanones, in little more than a week shows how completely he is at the mercy of Señor Maura, leader of the Conservatives. The reappointment of the Premier each time by the King scarcely strengthens his position. The constant friendship and support of the King seemed to render the radical administration of Canalejas and Romanones really formidable. But one brilliant attack of the eloquent Maura made their political edifice crumble. The speech of Maura was as majestically eloquent as it was fearless, and the impression made by it could not be removed by all the skill and influence of Romanones. The theme of Maura was the same as that he had announced a short time before on the occasion of his resignation of the Conservative leadership—"the unworthy pandering," namely, "of a monarchical government to a small and audacious body of revolutionists." He sought not political power, he said: he could return to it to-morrow if he desired. "The opposition of the monarch and of the revolutionists forced his resignation in 1909. Later, Lerroux (Republican) warned him in the Cortes that his life would be attempted, and the prophecy was fulfilled by a friend of Lerroux's a few days after. He neither ignored the fact that there were revolutions nor intended to yield to them. He warned Canalejas in 1912, but the latter appealed to the dignity of his political conduct and continued to flatter the Republicans. At his unfortunate

death it was hoped that the traditional parties would be consulted; but they were not; and the Cortes having adjourned, nothing remained but refusal to cooperate in the government of the country. Fraternizing with revolutionists had been tried in Spain often enough—and Maura traced its unworthy history. It has borne its fruits. Monarchy should neither hinder national progress nor annihilate the national spirit. The revolutionists have been made worse by scandalous concessions, and a ministry governing thus is utterly discredited. There is only one way open to the Conservatives—to utterly oppose it." Señor Mella, the traditionalist or Carlist orator, approved publicly of Maura's speech and policy "as long as the moderating power and the Liberals adhered to their actual program."

An Important Discovery

A most important historical discovery has been made. It dispels the last shadow of the clouds of obloquy and falsehood that once darkened the fair name of the matchless Maid of Orleans. Her memory must henceforth stand unimpeached and white as her own purity in the annals of history. The one stain which even creditable historians still believed they could not clear away entirely was her alleged retraction. This, they held, might have been forced from her in a moment of human weakness. It had hitherto been accepted by them only because no sufficient evidence was thought to exist to the contrary, however incompatible it was with her firmness of character and inviolate honor. Much as her frail nature shrunk from the dreadful doom and the agony of a death slowly creeping upon her amid the blazing fagots of the pyre of shame, yet her moral courage rose superior even to all these terrors.

The evidence upon which her vindication now rests is as interesting as it is satisfactory. It is connected with the discovery of a number of her authentic letters which hitherto had been entirely unknown. They have been found by a descendant of a brother of Blessed Joan, the Count de Makeyssie, who had already previously won distinction for his historical research, and are published at Paris with a preface by Gabriel Hanotaux.

The argument to disprove the retraction is deduced from the various signatures of Blessed Joan of Arc contained in them. It was known that in a document previously treasured at Rome the signature "Jehanne" had already occurred. The writing was dated November 9, 1429, and the signature was set to it by a hand to which writing was evidently unfamiliar and difficult. The fingers had not yet become accustomed to tracing the letters. In two of the epistles now discovered, dated respectively March 14 and March 18 of the subsequent year, 1430, the same signature, "Jehanne," is again found, but the letters are now formed with clearness and decision. She had evidently utilized the leisure of the intervening winter season to learn the art of writing, which she acquired rapidly.

It is clear, therefore, that she could sign her name with ease and distinctness. When, therefore, in the following year, May 24, 1431, she was bound to the pyre and was asked to sign the retraction then submitted to her, she could readily have done so. That document, worded in the first person, still remains. It is, however, unsigned. The last doubt, therefore, which remained until the present in the minds of historians, is now completely dispelled. "She can sign, and does not sign the document. Therefore she has not retracted. Joan remained true to herself. Not a shadow now rests upon her."

Last week the *Imperator*, which will be, for a time at least, the largest steamship afloat, successfully finished her first voyage across the Atlantic. Ten stories high; 919 feet long; 98 feet wide, and carrying on this occasion 3,280 passengers, she is merely a luxurious hotel driven through the water by four turbines at the rate of 23 knots or so an hour. For the modest sum of \$5,000 "two persons and three seryants" (may the latter be "persons" too?) can secure tolerable accommodations for a trip in the "Imperial suite," which consists of twelve rooms and a veranda deck. For certain reasons, largely historical, the papers make much of the fact that there are four captains of the *Imperator*, with a commodore to look after them, and 83 lifeboats, which can be towed, if need be, by two motor launches. The liner is equipped, we are told, with a wireless apparatus having a range of 1,500 miles, and each launch with one of 200 miles. But the "comfort" of passengers is not sacrificed withal to their safety.

JOHNSON READS THE BIBLE

III

Mistakes in Reading

"Copyists and printers, Friend Johnson, are not the only ones responsible for mistakes in the Bible. Bible readers who are not properly equipped, have added enormously to the list. Take for instance these two Latin words, *Gloriosa dies*. What do they mean?"

"They mean a glorious day."

"Now suppose I insisted that they meant 'Miss Gloriosa departs this life.' *Gloriosa dies*."

"In doing so, you would be perpetrating a ridiculous joke."

"But suppose I persisted?"

"In that case, I should think it would be time for me to leave."

"You are right. There would be a cog loose somewhere. Taking words from a foreign language and without warrant giving them the same meaning as words spelled like them in our own tongue would be to say the least a very silly proceeding. But is it any more silly than to claim that identical words must have the same meaning, no matter by whom pronounced, or in what circumstances, or for what purpose, or to whom they are addressed? In English there are, as in every other language, forms of speech that are quite distinct from each other. There is vulgar English, and educated English, and commercial English, and technical English, and newspaper English, and poetic English, and scientific English, and philosophical English, and plain, common, every-day English.

"Here is an example of newspaper English. 'The rival nines

met on the diamond and a head-on collision ensued; a hit was made over the towering dome of the centre field, but the human beanstalk stretched out an arm and pulled down the sphere from the distant blue; the runner died on the plate."

"All this is, of course, extravagant burlesque, but every one, from the distinguished President of the Republic down to the boy at the knot-hole, not to speak of the 'fans' on the 'bleachers' grasps the full meaning of these heaped-up hyperboles.

"Again take this example of poetical English. It is from Endymion, and Keats tells us:

'The mournful wanderer dreams. Behold! he walks
'On heavens pavement; brotherly he talks
'To divine powers; from his hand full fane
'Junos proud peacocks are picking pearly grain.
'He tries the nerve of Phœbus' golden bow;
'And asketh where the golden apples grow.
'Upon his arm he braces Pallas' shield;
'And strives in vain to unsettle and to wield
'A Jovian thunderbolt. Hebe's goblet drinks
'And lost in pleasure at her feet he sinks
'Touching with dazzled lips her starlight hand.'

"Now no one is deceived by 'dazzled lips' and 'starlight hand,' and 'the nerve of Phœbus' bow,' not to speak of all the other intemperances. The 'fine frenzy' was on him and he couldn't help it.

"Your scientific English which so many regret as not being employed on the Bible may be instanced by the following brief quotation from Darwin. He informs us that his friend Mivart adduces a certain illustration of the subject chiefly because of the *avicularia* of the *Polysoa*, and the *pedicellaria* of the *Echinodermata*, but he assures us, there is no similarity between *tridactyle pedicellariae* and *avicularia*. Would you like a page of that sort of stuff in the Pentateuch, Friend Johnson?"

"No; thank you."

"The modern philosophic style may be exemplified in the following extract from Leslie Stephens' 'English Utilitarians,' though its cryptic and esoteric character is mild compared with others that might be quoted. The writer ventures the opinion that 'one result of Mill's teaching is the curious combination of the absolute and indefinitely variable. We get absolute statements because the ultimate constituents are taken to be absolutely constant. We have indefinite variability because they may be collocated in any conceivable or inconceivable way.' Such language, of course, is for the initiated. They profess to understand it.

"Now the point I want to make is that it would be a mistake to insist that the reporter should write like Leslie Stephens or Keats like Darwin, or any of them in plain English."

"Agreed. But what has all this to do with the Bible?"

"Very much. It is to show you that one must read the Bible as it was written, and not see in it what it does not contain, nor insist that it should explain what it never intended to explain. Let us determine, then, what the Holy Book is, and what it is not. In the first place *the Bible is a book of religion and not a book of science.*"

"You said that better some time ago."

"Did I? How?"

"You said that the Bible does not teach us how the heavens go, but how to go to heaven."

"I didn't think I was so clever. Well, then you'll admit that how to go to heaven is a purely religious matter; and that how the heavens go, or what are the movements of the spheres, is a purely scientific matter. The Bible concerns itself with the first, and throws the second to the astronomers.

"My second statement is a consequence of the first; namely, *one does not find in the Bible any teaching on a question that is exclusively scientific.*"

"Which means, I presume, that the Bible, not being a scientific book, is not to be appealed to for instruction on purely scientific questions. But what do you mean by purely scientific questions?"

"I mean questions which concern science exclusively and have nothing to do with religion."

"For instance?"

"The revolution of the earth around the sun. Whether the earth revolves around the sun or the sun around the earth does not affect the Apostles Creed or the Ten Commandments in the least. They still remain no matter what we think about the vagaries of the earth or sun."

"Granted; but are not all scientific questions exclusively such?"

"By no means. Take for example, the unity of the human race. For reasons of religion it is of vital importance to know whether all the peoples of the earth have a common origin or not. It is a scientific question, but not exclusively such. It concerns the Faith more than it does Science. Do you see why?"

"I think I do. As the Church maintains that all men, black, white, brown and yellow are born in original sin it must hold that they are all children of Adam, are redeemed by Christ and must be baptized; all of which implies a common father and mother. But you suggest a difficulty, for you contradict what you just said and you make the Church teach scientific truth."

"Not as a scientific but as a religious truth, and I therefore make this third statement, namely, that *in the very rare cases in which the Bible teaches a scientific truth it does so because that truth is essentially bound up in a religious truth.* Of such truths we are not now speaking. The question is about strictly scientific truths, and I maintain that you will not find any *formal teaching* of them anywhere in the Bible."

"Well, whether it is formal teaching or not, the fact is that the Bible asserts what is scientifically incorrect. It speaks of the sun rising, which is incorrect; of the sun setting, which is incorrect; and it even tells us of Josue stopping the sun, which is deplorably incorrect."

"I don't think those are mistakes. Did you hear that booming over the bay a moment ago? What was it?"

"The sunset gun."

"So you and the cannon announce something that is scientifically incorrect."

"Well, we mean that the sun seems to set at the moment of the booming of the cannon."

"Exactly so, and that is all the Bible intends to announce though it does not proclaim it with a cannon. As a matter of fact, the expression is very scientific."

"How so?"

"Just look at this book."

"What is it? A Bible?"

"Far from it. It is the Nautical Almanac, and exclusively scientific. It gives you the exact time of the *rising* and the *setting* of the sun for every day of the year. It uses the very words."

"It had to do so to be understood."

"Exactly. But don't you think the Bible ought to be granted the same privilege. Meantime it might be well to know that even in the innermost shrines of science no other terms than *rising* and *setting* are employed. So don't waste all your powder on the Bible. You might take an occasional shot at your friends the scientists who have nothing else to do but to explain scientifically the phenomena of the world and who don't seem to have advanced very far in telling ordinary people how the wheels go round. I am glad I did not hand you this French book instead of the Nautical Almanack."

"What is it?"

"A scientific publication by the Paris Bureau of Longitudes. It also gives the tables of the sun's risings and settings for every day of the year, only it uses the words *lever* and *coucher*, which means *getting up* and *going to bed*. Do you think your clever

French scientists fancied that old King Sol ever really went to bed? Rather wasn't the word *coucher* an announcement that it was bed time for the inhabitants of our orb? Formerly you know honest people used to go to bed with the sun. To sum up do not be more scientific than science."

"But what about Josue? Did he really stop the sun? Science tells us there would have been an awful cosmic cataclysm if that had occurred."

"Who knows what occurred? Science will never tell you. But can you imagine that the Almighty who created those terrible forces of nature could not suspend their action for a moment without disaster ensuing if He so willed? Whether the sun really stopped or whether it was made to appear as having stopped both are surely within the competence of the Ruler of the universe. But perhaps you will take an explanation of the phenomenon by Tennyson. Thus he appeals to our rotating orb:

'Move eastward; happy earth and leave
Yon orange sunset waning slow.'

Remark that he says *move*, not *turn*. How would he do to explain things?"

"No poet for me in such matters."

"Shall I get Darwin to propound it?"

"Not in his jargon."

"Or some of the modern thinkers?"

"Jargon also. I want a plain statement of what occurred, in the language which the ordinary man employs, which every one understands and which deceives no one."

"Well, then read the Bible; read it as it was written and most of the so-called scientific objections will vanish in the air."

CORRESPONDENCE

Retrospect of the Balkan War

LONDON, June 14.

By the conclusion of the peace treaty a population of 4,000,000 and territory to the extent of nearly 130,000 square kilometres passes from Mohammedan to Christian rule. One would dwell with satisfaction on this gain to humanity as a result of the war between Turkey and the Balkan Allies, if one could forget the menace of fratricidal conflicts that sullied the prestige of the victors. It is hoped that an equitable solution may nevertheless be reached, and that Bulgaria, which claims the lion's share of the spoils—64 per cent.—may modify its demands and yield to the protests of Greece and Servia. The partition is indeed a knotty problem, whether it be undertaken on geographical, ethnographical, historical lines, or according to the success of arms of the combatants.

An English traveller in Southern Macedonia informed me, many years ago, that the cowed natives answered his inquiries about their nationality with the words: *Hrist sam* (I am a Christian). At a later date they had learned to call themselves "Serbin," "Bolgar," or "Grk," conforming thus to the propaganda of their nearest neighbors. The Nationalist agitation had borne fruit; but Bulgaria, owing to her strongly organized bands of Komitadjis, had made most headway. All Macedonians without exception speak a Slav dialect interspersed with Greek words, and they are undeniably a Slav race. There are, however, 320,000 pure Greeks in Thrace, which now falls to Bulgaria, and half a million more in and around Constantinople, presumably cut off forever from hope of reunion to the mother country. On the other hand, 130,000 Bulgarians are included in the territories allotted

to Greece. In the protocol of the agreement formed between Greece and Bulgaria at the time of the parliamentary elections under the régime of the Young Turks, the proportion between the two nationalities was fixed at eleven Greeks to four Bulgarians. This shows the admitted preponderance of the Greek element, but it is impossible to regulate the division of territory on an ethnographical basis.

Bulgaria maintains, and it is difficult to refute the claim, that her army had the most onerous task in the recent war, and that her losses and risks were greatest. She does not, however, give adequate acknowledgment of the help freely accorded by her Allies in crucial moments where her sole interests were involved. Servia's discontent arises from her own baffled hope of securing economical independence by possession of a seaport, which makes doubly bitter the cession of hard-won fields such as Monastir and Veless to an ally already overwhelmingly superior in area, and with an outlet to two seas.

Meanwhile, the squabbles among the Balkan Allies are gloated over by their enemies, and will long provide an excuse for dictation and interference of the Great Powers, who condone only the bickerings that arise among themselves. Thus, the inability of the Allies to come to private terms without engaging in unworthy public strife renders their emancipation incomplete. They have shaken off Turkey's yoke, but not Europe's assumption of tutorship. If the Balkan Alliance holds, nevertheless, it will be able to treat on an equal footing with other international factors. It can command close on a million bayonets and be the Seventh Power of Europe. Rumania and Albania will, by the force of circumstances, be drawn finally into the Alliance, and he would be a daring prophet indeed who could venture to prognosticate which group, Triple Alliance or Triple Entente, will eventually claim its allegiance. The game of international politics has many surprises, and the newly aggrandized states have reasons to be dissatisfied with their nominal patrons. They were grateful when they started their campaign for the strict neutrality that enabled them to have a fair fight. They were less so for the mediation which gave breathing time to the foe. There is an unpleasant conviction that, after all, the Great Powers have scored—Turkey has not been quite excluded from Europe.

With the proclamation of peace new developments have arisen. The advocates of an Anglo-German Entente are making great headway. In Liberal circles there is resentment at the manner in which Russia openly leads the Triple Entente. Sir Edward Grey admitted that in the question of Montenegro he acted purely on the cue received from St. Petersburg. France has long since renounced all initiative in international problems to follow Russia's lead. It is not, therefore, either France or England that is to receive praise or blame for the manner in which the Balkan war has been brought to a conclusion in direct contravention of the declaration at its commencement: "We will not dispute to the Balkan Allies the fruit of their victories." Russia nevertheless with her two satellites has decreed: (1) that Greece relinquish islands inhabited almost entirely by Greeks, and a great part of the land conquered in Epirus; (2) that Servia renounce the coveted free passage to the Adriatic, and the coast, wrested from the Turk at such a costly price of human life, for the formation of a new state—Mohammedan Albania; (3) that Montenegro be deprived of the fertile lands near Scutari which are her natural

goal and rightful inheritance; (4) that Bulgaria cede Silistria to satisfy Rumania's unjustifiable greed. Russia joined, moreover, in making the Allies bear the brunt of the war expenses. This was done greatly in deference to French syndicates, who feared that Turkey would be hampered in her reconvalescent process, from fulfilling her financial obligations. The lands taken from Turkey are in a deplorable condition. The regulation of agrarian matters alone demands the expenditure of vast sums, and the young nations so severely taxed and strained are asking themselves what they really owe to their "protectors"?

Great advantages have certainly been gained by the war. Bulgaria is increased by a huge extent of territory, the two divisions of the Servian nation, Serbia and Montenegro, so long separated, now touch each other, and Serbia holds the historic plain of Kossovo. But the revival of the old Austrophile policy in certain Servian circles is at this moment very significant. The Conservatives have always held that a good understanding with Austria is of the first importance. The little kingdom which has the highest birth-rate in Europe, after its recent failure to secure free commercial expansion, must make the best compact it can with its powerful and jealous neighbor. Serbia has been, ever since its deliverance, Austria's chief market for exported goods. Weavers and buyers are ready to join hands once again in brisk trade relations, and common interests will draw together those elements which had not escaped the effects of acute national strife. A conciliatory tone is already noticeable in the press of both countries, and many points of disharmony are being softened.

An era of prosperity should now set in for the Balkan States. The Peninsula is rich in unexploited wealth of mines and pastures. The soil is in general fertile and easy of cultivation. So long as the tillers drew no benefit from their efforts—an improved dwelling or a fenced field caused the owner to be mulcted in additional taxes—there was no incentive to industry. But a change may be expected as great as that in Eastern Rumelia shortly after its reunion to Bulgaria. In less than five years the land was transformed, and to-day there are few traces of the Turk. That churches, schools, inns and municipal and communal buildings were erected goes without saying, but the most remarkable improvements were not due to the Government. The people themselves vied with each other in making their houses clean and comfortable, in cultivating their land on new and approved lines, in adopting the latest methods of agriculture and horticulture. It was owing to the industry and pluck of the country populations—Turkey's quondam depressed and demoralized serfs—that the Balkan States were able to accomplish the great feats that have astonished the world. From the tillers of the soil came the money for the enterprise; by the weapons in their hands was it executed.

E. C.

Disabilities of Hindu Christians

In spite of the age-old influence of a centralized Christian Government, the pagans of India have not yet learned to be fully tolerant towards their Christian compatriots. The established Christians, no less than prospective converts are even now harassed by social and civil disabilities, merely on account of their Faith.

In most parts of the Empire, especially in Southern

India, the newly converted Hindu cannot keep his social rank or lay claim to his share of family property. When converted he becomes *ipso facto* an outcast, having no right even to a bare livelihood from his family. His parents, wife and children will no more hold intercourse with him, and he goes forth to a strange people alone and with his future entirely in the hands of Providence. His only hope is in the charity of the missionary, but how many missionaries can support their converts or find situations for them? Indeed, the future of a converted Hindu, and especially a Brahmin, presents a great problem for the Indian missionary. Not a few conversions are postponed or even refused on this account. In the Mission of Madura, for example, there would have been many Brahmin converts if sufficient means were at hand to place their future beyond anxiety. If proof were required one could find it in the appeal of a Madura missionary (AMERICA, Vol. V, p. 325).

This is not the only difficulty. If the wife of a Brahmin convert does not follow her husband (which is most often the case), the family life of the latter bristles with difficulties, which are as painful as they are delicate. Of course his Brahmin wife will not live with him since he is considered an outcast; and if the latter presumes to make use of the *Privilegium Paulinum* a lawsuit for bigamy is the immediate result. Monogamy among the Brahmins knows no mitigation or remarriage of the widow. And even if the convert be eventually allowed to take a Christian wife, what troubles and heart-rendings are his! The present writer knows one instance in which a Brahmin convert could not for years settle this knotty question.

It might seem strange that the British Government has not taken steps to remove these disabilities of converts. But it should be remembered that they are on principle committed to a policy of "non-interference" in the social and religious practices of their Indian subjects. Anyhow, the difficulties are there; and as long as they last, individual conversions among Hindus of good social standing are destined to be few and far between.

Let it, however, be said, to the credit of the native States, that some of them have tried to remove the obstacles thus thrown in the way of conversions; but till now without success. Not many years ago a broad-minded Hindu official introduced a Christian Disabilities Bill in the Legislative Council of Mysore and delivered a vigorous speech setting forth the injustice of the disabilities affecting converts. But when it was put to the vote, the majority of the Honorables declared against the Bill and it fell through.

Bigotry in India is far from being dead, and if it does not flare up into persecution, it is due to the presence and prestige of British rule. As it is, there is an undercurrent of anti-Christian animosity in the famous Swadeshi movements, and the leaders of Christian thought here are not insensible to its possible danger to the Missions. Happily for the Church in India, strong associations of Hindu Catholics already exist here and there at Calcutta, Madras and Lahore, in Burma and in Malabar; new ones are also starting into existence. Moreover, a federation of all these is being seriously considered, thanks to the eloquent appeals of the militant *Catholic Herald of India*. (See AMERICA, Vol. V, p. 527.) Hindu Catholics are slowly awakening to the need of union and cooperation among themselves, so as to present an unbroken phalanx to their numerically overwhelming adversaries. Indeed, Christian liberty is worth striving for.

J. P.

A M E R I C A

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Andrew and the Bishop

Bishop Warren Candler of the Southern Methodist Church is saying very hard things about Andrew Carnegie, who has lately figured in what he described as "a glittering function" with the Kaiser at Berlin. Andrew was always fond of the "glitter." According to the Bishop, he is "an aggressive, agnostic steel monger"; an interfering individual who is "dangling money before the public, influencing legislatures and seeking to disintegrate, denature and destroy a Christian university, in order to raise on its ruins an institution after his own image and likeness. He is impudent and ignorant, and is provoking the indignation of the Christian people of all denominations and incurring the disapproval of all thinking men."

It promises to be a very interesting and illuminative altercation; and we sincerely hope that many will join hands with the righteously indignant bishop and that no more colleges will be "Carnegieized." But we doubt it. The canny alchemist of the blast furnace who has so successfully transmuted iron into gold well knows the value of the yellow metal in sealing the eyes and searing the consciences even of the elect. Many great religious institutions have already fallen down and adored him. It is the golden age, and only he who has the coin counts for anything; but it will be a wonderful tale to tell in times to come that the man who couldn't spell was the arbiter of educational fitness and an iron founder was the founder of universities. Law, medicine, libraries, literature and science, he has clutched them all, but unlike the average Scot, he doesn't like theology. He is afraid of the Almighty, though the right kind of fear might give him the right kind of wisdom, at least the beginnings of it. Nor does he recognize the grimy fact, though it is before his eyes in riot and anarchy, that if you cut religion out of men's lives you make them savages; and savages educate themselves in war, which is Andrew's favorite aversion.

Newspaper Ethics

In its issue of May 31 the London *Tablet* prints a scathing denunciation of a new book called "Father Ralph," by Gerald O'Donovan, which ascribes the impoverishment of Ireland to the rapacity of its priests. There are scenes in it also which every enemy of the Church will gloat over and appeal to as showing indubitably "the corruption of Rome."

The *Tablet* did its duty in denouncing the book; but why, one asks in amazement, does it admit in its very next issue a flaming advertisement of the loathsome thing? And why does it reinforce the advertisement by the opinion of the Protestant *Church of Ireland Gazette*, that "Mr. O'Donovan's novel is one of the most important in our generation"? "No one," adds the *Gazette*, "who wishes to understand the true inwardness of Roman Catholicism can afford to pass this by; it is filled with penetrating insight. Moreover, it is written in a spirit of the deepest reverence. As a story it is so fascinating that we have read it twice, and intend to read it again—and again."

We are puzzled. Can a newspaper praise in one column what it condemns in another? Can a Catholic newspaper permit its reviewer to denounce as a libel what its advertising agents announce as a correct view of the corruption of Rome? Can any editor, Catholic or otherwise, shift his own responsibilities on the shoulders of his business manager? We should like to think it is an oversight on the part of the *Tablet*, but unfortunately it is not the first offence. The puzzle grows when we find the Macmillan Company of New York disclaiming what the Macmillan Company Ltd. of London puts on the market. Can we not have something more discriminating than *Ltd.*?

A Lesson and a Protest

In an editorial comment on some recent political maneuvers, the New York *Evening Post* of June 17 thus refers to a statement issued by the Clerk of the New York Senate:

"The precious document gravely remarks: 'The Scripture says, "All things obey money." We should like to know in what Scripture the Hon. Patrick found this. Probably in the same sacred books where are written the maxims, 'Money makes the mare go,' and 'Money talks.' One would think that Tammany could command the services of some unfrocked priest to keep it from such blunders."

It is always a pleasure to enlighten, when we can, a perplexed contemporary. The words, "All things obey money," are correctly cited from the Book of Ecclesiastes, or The Preacher, chapter ten, verse nineteen, according to the Douay Translation of the Latin Vulgate. St. Jerome wrote *Pecunia obediunt omnia*. The Authorized Version of the Bible, with which the *Evening Post* is probably more familiar, turns the phrase: "Money answereth all

things." "Money makes the mare go," and "Money talks" will not be found, however, in the same sacred book.

So much for our Scripture lesson. Now for a word of protest. AMERICA, it scarcely need be said, has no brief for Tammany or for any other political organization. But we resent indignantly the concluding words in the above quotation from the *Evening Post*. We are sure that if Mr. Rollo Ogden, the Editor-in-Chief of the *Evening Post*, realized with what reverence and respect Catholics regard worthy priests and with what sorrowful aversion we turn away from those who have disgraced their holy calling, he would not have allowed a remark so offensive to his Catholic readers to appear in the *Evening Post*. "The services of some unfrocked priest" no stanch Catholic would think of using for the attainment of an object, however important, that could be achieved in any other lawful way.

Empty Churches

A few weeks ago we had occasion to comment on the numerical weakness of American Presbyterians as shown by the thousands of empty pulpits and empty churches. The falling off in the number of adherents, it seems, is not confined to America. The recent Report on Statistics submitted to the Assembly of the Presbyterian Church of Scotland disclosed for the first time in living memory an actual decrease in church membership. What is still more ominous, perhaps, is the steady fall in the number of theological students at the United Free Church Colleges.

The London *Universe* calls attention to an equally menacing condition of the dissenting bodies in Great Britain, where, if the present rate of decline continues, Nonconformity will be only a memory in 1950. In 1907 the aggregate membership of the Baptist, Congregational, Primitive Methodist and Wesleyan Methodist denominations in England and Wales (as given by a Nonconformist in a recent issue of the *Morning Post*) was 1,713,674. In 1912 this total had declined by 51,205, an average yearly loss of more than 10,000. In the same period the decline in Sunday school attendance was 98,788.

A curious state of affairs is shown in the returns of the Primitive Methodists. In 1900 they had 606,477 "hearers" in 4,250 chapels, and in 1912, though adding 650 to their number of chapels, the increase in their number of hearers was only 213. The explanation of this anomaly is simple enough. While there is plenty of money for the building of churches and chapels, there is a woeful desideratum of the timber needed to construct and strengthen spiritual edifices, without which the material edifice is but a hollow mockery. No less than 2,500 new churches were built by Nonconformists during the first decade of the century, providing one million additional sittings at a total expenditure of about fifty million dollars; yet side by side with this remarkable material expansion, the record of church membership shows a rapid and persistent spiritual decline. "Indifferentism and irreligion," says the *Universe*, "are

creeping over the nation like a blight. The Church has no greater enemies. Every recruit to this vast army but hastens the day when all who profess definite Christianity will be within the fold of the Catholic Church."

Multum in Parvo

In 1835 Belgium had a population of 4,000,000 and a general commerce of \$34,500,000 imports, \$27,600,000 exports, and \$4,500,000 transit trade. In 1906 its population had doubled and its general commerce had run up to \$593,584,045 imports, \$471,148,126 exports, with its transit trade above \$321,500,000. Among commercial nations Belgium holds the fifth place, but in proportion to its population it ranks first.

Is it because of its rich soil? It is true that it has coal mines which employ 150,000 workmen, but it is not fertile; every inch of it, however, is made to yield something. It has no diamonds; the diamonds of South Africa go to Antwerp, where there are 75 laboratories, with 4,000 workmen. Naturally, one asks: Why should they be sent to Antwerp and not elsewhere? It is all due to Belgian enterprise, and diamond cutting is only one of its many enterprises. In brief, it is not necessary for a nation to have vast territory and an immense population to be great. Belgium proves it, and it would be still greater if its Liberal and Socialist politicians had not striven for the past thirty years to ruin its industries. The recent strike is a specimen of their methods. At any cost they are determined to rule. Fortunately the rule or ruin policy of their enemies has brought out the best fighting qualities of the Belgian Catholics. They have made their little country great in spite of their treacherous fellow countrymen and are determined to increase its greatness. It used to be the fashion to point to Catholic nations as examples of failure in commerce and industry. Belgium gives the lie to the charge.

Crime and Its Punishment

In a controversy that has been going on in the London *Times* between members of the Penal Reform League and Mr. W. S. Lilly, regarding the proper treatment of prisoners and the object of punishment, the Catholic disputant enunciates some sound principles which are quite as necessary to insist on here as in England. For in the United States also there is a large and active body of social reformers, so called, who believe and teach that crime after all is only a disease, and that murderers, burglars and ravishers are victims merely of temperament, heredity or environment and deserve, therefore, to be pitied rather than punished.

"I confess this humanitarian cant," says Mr. Lilly, "sickens me and I find a difficulty in writing of it with patience. It rests upon the sophism so widely diffused by Rousseau that man is naturally good, and that the evil in the world is the result of bad laws

and bad institutions. Hence the conclusion is drawn that crime is the misfortune, not the fault, of the criminal, that punishment is not what Milton called it, 'law's awful minister,' but merely an educative process designed to turn him, by calculations of self-interest, from conduct generally subversive of 'agreeable feeling,' the new criterion of right, while the idea of justice, in any intelligible sense of the word, disappears altogether. It is a theory grateful, of course, to the criminal class, and Dante puts it into the mouth of certain denizens of his 'Inferno,' who blame as the cause of their sufferings every one and everything except themselves. . . . Well, they are wrong, these miserable people, and so are the so-called humanitarians of the present day who sympathize with that view. Responsibility for their evil deeds cannot be thrown by malefactors upon 'God and their progenitors and the whole race of man,' or upon 'the place, the time, the origin of their seed and of their birth.' A Teacher who knew what was in man has left us a very different explanation. 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' Another relator of His words adds to them, 'All these evil things come from within.' The root of crime is not external, but internal. It is in volition. That is the truth upon which the criminal jurisprudence of the whole civilized world is based."

Then in answer to his opponents' contention that the sole object of punishment is the reformation of the criminal, Mr. Lilly maintains that that is but one of the objects, and not the chief, either. "I hold," he says, "that punishment has three functions: it is, first, retributory; secondly, deterrent; and thirdly, reformatory. Dr. Cobb speaks of retribution as 'invented by man in his twilight days' and as not being 'a moral thing.' As a matter of fact, retribution is no invention of man; it is an ineradicable instinct of our nature, and it is an essential part of morality, as all the great masters of ethics, from Gautama to Kant, have, without exception, held." But the mawkish sentimentalism of the day finds the application of correct ethical principles like the foregoing particularly cruel and unfeeling.

The Argument from the Unthinkable

One of the greatest of the many evils inflicted on the world by Herbert Spencer and the philosophers of his school, is the argument from the unthinkable. Were it the old-fashioned principle of contradiction we should have no fault to find with it. But for that principle they had but little respect. The unthinkable is something purely subjective. I say I cannot think something—which means, very often, I cannot imagine something, which is very different from thinking—and therefore, I require everybody to reject it as impossible. Others may find no difficulty in thinking it. So much the worse for them.

Newspapers and politicians are fond of the argument. Lately we heard more than once that a war between the United States and Japan is unthinkable. A London

newspaper said that England's neutrality in such a war is unthinkable. Orators have told us that war between England and the United States is unthinkable. It is, according to peace advocates, unthinkable that Russia and Austria should go to war over the quarrels of the Balkan States; and the London Suffragists capped the climax by saying that any police interference with their plans for the funeral of the unhappy Emily Davison was unthinkable.

All that is arrant nonsense. A thing is unthinkable only when it is a metaphysical impossibility, which none of those are. They are improbable, even morally impossible, perhaps; but they are all capable of being thought about in very exact terms. What is the secret of the fondness for the word. We may suggest that it implies a certain disgraceful ineptitude in all that disagree with the speaker. Certainly, Mr. Herbert Spencer, once he had declared something unthinkable, looked down with contempt on all who differed with him. "What," he seemed to say, "do you pretend to have an intellect keener than mine?" And his disciples imitate his example. The timid opponent was crushed. The remedy is to stand up boldly against arguments drawn from the unthinkable. Generally they are as unsubstantial as a bogey.

The Fate of a Hero

The name of the Russian General Stoessel, the defender of Port Arthur, once stood high on the scroll of fame. But Port Arthur surrendered and Stoessel was court-martialed and condemned to death. He was pardoned by the Emperor after a long imprisonment; but it was too late. It would have been better to have left him in his cell. He faced the world again. It knew him no longer. He was stricken with paralysis and was speechless and blind. He would have died of hunger had not an old army companion given him the shelter of a humble dwelling. He died there the other day in wretchedness and want, and yet perhaps history may some day reverse the verdict passed on him by the military tribunal.

A writer in the *Saturday Evening Post* thus describes the "Turkey Trot" as she saw it danced in a New York hotel by men and women of undoubted "respectability":

"There were more dancers in this room than the space could accommodate. The women were younger and the men were older. The costumes of the former varied all the way from the shop girl's dingy coat suit to the fashionable woman's evening gown. Caste and class were wiped out. They appeared to be strangers drawn there by a common desire. What the desire was could not be easily inferred. My own impression is that it was the passion for adventure, latent in good women until this time. There was not a pair of lovers in the room, not a trace of that tender, ineffable passion on any face. The queerest thing about it was the apparent lack of emotion. The

dance, utterly tame and innocuous, became a kind of hypnotic séance. They circled, trotted, wiggled and whirled dizzily round and round. But the result was at last forthcoming. Before half-past twelve o'clock many of the women were dancing with their skirts lifted to their knees. I do not say that this is a feature of the 'Turkey Trot,' but it leads in this direction, because it is primitive and hypnotic in effect upon consciousness. Undoubtedly thousands dance it modestly, but they cannot keep it up in a public place. The combined spell of the thing destroys the sense of propriety."

Comment on this is hardly necessary, though it may pertinently be asked how a dance like this described can be taken part in by "women of respectability"?

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The Secretary of the Navy has changed the terms "starboard" and "port," so far as these concern the helmsman. A correspondent of the New York *Sun* says that he has substituted for them "right" and "left." He makes merry over the idea, suggesting that the Secretary might have done better by taking "near side" and "off side," for then every farmer would have been fit for service in the navy. We do not think he has quite grasped the change made by the Secretary, which an admiral took the trouble to explain to the public. As for his own suggestion, it would lead to certain disaster, unless he could get the farmers to adopt his notion of the meaning of "near" and "off," which, we think, they would be very slow to do.

LITERATURE

Syndicalism, Industrial Unionism and Socialism. By JOHN SPARGO. New York: B. V. Huebsch. \$1.25.

This book is only indirectly an exposition of Socialism, in as far as it defines the relation of the Socialist movement to Syndicalism. Its author is one of the most prolific and popular of Socialist writers. Like the majority of his comrades he opposes Syndicalism and the agitation of the Industrial Workers of the World (I. W. W.), because by depreciating political action they are aiming a blow at the essential means by which Socialism hopes to bring about the social revolution. He is likewise opposed to sabotage and violence as ineffective and to anarchism in general because it would abolish the State, while Socialists are aiming to acquire the power of the State in order to use it for their own purposes. On all these points he is fully in accordance with that section of the Party which is politically wise, and openly differs with that other portion which is represented by such publications as the *International Socialist Review*.

Spargo, however, is more completely in harmony with practically all sections of Socialism when he can find no moral fault in the tactics which are advocated by the I. W. W., provided they really promise success. He hopes that he himself would be prepared for arson, violence and murder if these methods could assure the victory of Socialism. Such certainly is the plain English interpretation, or as Socialists would call it, the "conventional" interpretation, of his statement made in the following sentence: "If the class to which I belong could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, by setting the torch to a few buildings, or by the summary execution of a

few members of the possessing class, I hope that the courage to share in the work would be mine" (p. 172). That this is the true ethical standpoint of Socialism is clear from the teaching of Kautsky, who is admittedly the foremost authority upon the question of Socialist ethics, and whose only norm of right or wrong is the relation which an action has to the social revolution. If it helps to bring this about the action is good, no matter how it may be considered in the Mosaic and Christian code of morality, in the Ten Commandments.

Like all other Socialists, Spargo is not opposed to the general strike in itself, but only to making of this the sole, or even the principle means, of bringing about the revolution. He admits likewise that the Socialist Party has continually and consistently given financial aid to the I. W. W. in their strikes. Socialism, Syndicalism and Anarchism are of one family, however much they may quarrel among one another. They are always prepared to make common cause against any outside party. They have alike severed from the morality as well as from the authority of the Church and Christianity. If even Socialism is at times horrified at the excesses of Syndicalism, it should remember that it has taken a most important part in conjuring up this spirit, and that it is daily giving it new power, while it can never hope to quell or to control it.

J. H.

A Candid History of the Jesuits. By JOSEPH McCABE, author of "The Decay of the Church of Rome." New York: G. P. Putnam's Sons.

The title of this book affords an excellent example of the misuse of words. A man is *candid* who reveals his own faults; he is *not candid* when he expatiates on the faults of others; he may be *calumnious* if he defames the character of upright men.

The purpose of the book is intimated by the writer's other publication, "The Decay of the Church of Rome"; its originality, by its repetition of the old charges which reputable historians no longer touch; its fairness (not to quote other instances) by its compression of the great story of the Canadian missions to which Thwaites gave seventy-three volumes into one paragraph which teems with errors. With the exception of the Algonquins the eastern Indians were not "nomadic"; the regions of the St. Lawrence and the Lakes were not "the softer districts"; the Jesuits did not establish "agricultural colonies on the eastern coast of North America"; Brébeuf and his companions did not "face the perils of a 'medieval voyage'; they were not "tainted with commercial eagerness," and it is simply an outrage even to suggest that they entered upon their mission work for the purpose of wallowing in the grossest immorality. McCabe instinctively quotes a savage for this infamous libel. The use of such testimony ought to discredit any writer. We are surprised that the Putnams should publish the book.

What Can Literature Do For Me? By ALPHONSO SMITH, Poe Professor of English in the University of Virginia. Garden City, New York: Doubleday, Page & Co. \$1.00.

The six chapters in this excellent book seem to be made up from stimulating lectures that the author gave his pupils. "What can literature do for me?" is a question that Professor Smith must have often heard from practical young Americans. "What can literature do for you?" he answers. "It can teach you self-expression, high ideals and the beauty of the commonplace. It can give you a knowledge of human nature, of the world's past and of your language's power." The author then proves with success that what he says is true. The book is a good one to place in the hands of those who have read but little and feel no keen desire to widen their acquaintance with the best writers, for the author does not assume, as do many who produce books of this kind, that his readers are already familiar with most literary masterpieces. Moreover, he writes very per-

suasively. Teachers of English also will find in this work a great deal of helpful matter.

Professor Smith's list of the fifteen "best known characters created in world literature" is interesting. They are Homer's Ulysses, Malory's King Arthur, Dante's Beatrice, Cervantes' Don Quixote, Shakespeare's Hamlet and Falstaff, Defoe's Robinson Crusoe, Goethe's Faust, Cooper's Leather-stocking, Browning's Pippa, Thackeray's Becky Sharp, Dickens' David Copperfield, Eliot's Silas Marner, Hugo's Jean Valjean, and Harris's Uncle Remus. All such lists, of course, will be as varied as the minds of those who make them. In giving to American authors the space he does, Professor Smith is more patriotic than discerning. Hawthorne, indeed, is a prose writer of the first rank, but neither Longfellow nor Emerson were producers of "world literature." Nor will Catholic readers endorse his commendation of Kingsley as a writer of "excellent historical novels"; or agree that primitive man was a savage; or that the love of good literature, is an adequate substitute, as he seems to imply, for religion. In naming the historians, Professor Smith places among the first those who wrote with the "most charm" rather than with fidelity to the facts. As literary artists Froude and Motley may be admirable, but were they real historians? But these are slight blemishes in a good book. W. D.

In the Lean Years. By FELICIA CURTIS. St. Louis: B. Herder. \$1.60.

In this novel the author has undoubtedly achieved success. Thoroughly Catholic in tone, it tells an interesting—even exciting—story, and gives a vivid picture of the times in which the tale is laid. The times are the "lean years" of George II, when the Catholic is despised rather than hated or feared, when the romantic glamor of suffering for the Faith has worn off, and persecution has taken the more sordid form of loss of money and land, and dreary imprisonment. The author shows full knowledge of the history and the literature of the time, but never brings these in just to show us that she knows them. She has not indeed yet attained that vigor and rapidity of style which makes a perfect vehicle for a story of this kind, and in so much the story suffers, but to make up for this, her characterization is splendid. Joan Brayburne, is a charming Jacobite heroine, consistently and captivatingly done, and Lady Holgate and Sir John Trenton are other characters who please. Ned Brayburne is less convincing, because more conventional, an impression, perhaps, due in part to the fact that he has a habit of "going white" on slight provocation. Another blemish is the dialogue, where too frequent use of inversion and the second person singular, intended to produce the speech of the period, succeed rather in giving an effect of unreality. These faults are slight, however, and the reader who is in search of a good story, and who can be induced to pay the rather high price first, will find here all that he desires. J. W. P.

The Significance of Existence. By I. HARRIS, M. D., etc. New York: Longmans, Green and Co. \$2. net.

On page 210 of this book we read the following:

"A more clumsy performance . . . was never printed.

With the exception of some isolated remarks, scattered here and there, the whole volume is nothing but a series of the most clumsy blunders ever made by a man of scientific pretensions."

This is its author's opinion of Kidd's "Social Evolution." Barring the superlative, as it is necessarily exclusive, and our knowledge is not so universal as to allow us to use it, we quote Dr. Harris's words as expressing our judgment of his own work. On the same page he makes an onslaught on the celibacy of the clergy, which he tells us is a dogma, or something required by Catholic dogmas. "That such a state of

affairs is tolerated in the twentieth century, is astounding," he says. That such ignorance should be tolerated in the twentieth century, is astounding. But will this *soi-disant* philosopher tell us why it is astounding that a century, which encourages the imposition of celibacy, and even worse than celibacy, by force upon thousands of men and women because their lungs, or eyes, or ears, are not all one would like them to be, should tolerate the free choice of celibacy by others as conducive to the efficient performance of spiritual functions, without which marriage and the children consequent upon it would lose much of this world, and all of eternity? But a philosopher who confounds sensation, perception, imagination, intellect, apprehension, judgment, timelessness with infinite time, spacelessness with infinite space, and so on, could hardly condescend to such a trivial question. H. W.

St. Gilbert of Sempringham, 1089-1189. St. Louis: B. Herder. \$1.25.

The latest of the "Notre Dame Series" is the life of an eleventh century English Saint. In the days of William Rufus Jocelin, a Norman noble who had married a Saxon lady, lived in a castle near the village of Sempringham in Lincolnshire. Gilbert was their only child. The boy was trained for the Church, became the teacher of a "co-ed" school, and some of the little girls he taught grew up to be the first members of his Order. As the few nunneries that existed in England in St. Gilbert's youth were usually accessible only to women of gentle birth, the chivalrous schoolmaster determined to found a convent that the "simple maidens of Sempringham" could enter. Being both priest and feudal lord of the village, he soon had a monastery erected, and acted as chaplain to the holy women who eagerly gathered under its roof. Besides choir nuns, there were lay sisters, who were a novelty then, and a house of lay brothers who worked the farms, and subsequently was added a community of canons to minister to the spiritual needs of the sisters. St. Gilbert's ancient biographer gives this quaint description of the complete Order: "It is the chariot of Aminadab, that is, of a willing people, of the voluntary poor of Christ. It has two sides, one of men, another of women, four wheels, two of men, clerk and lay, and two of women, lettered and unlettered. Two oxen draw the chariot, the clerkly and monastic discipline of the Blessed Augustine and the holy Benedict Father Gilbert guides the chariot over places rough and smooth, over the heights and in the depths. The way by which they go is narrow, but the path is eternal life."

St. Gilbert himself, though the first "Master of Sempringham," took no vows in his own Order, strange to say, till very late in life, and he lived to be a hundred. He suffered for his adhesion to St. Thomas à Becket and had his last years saddened by a rebellion of the Gilbertine lay brothers who envied the canons their privileges. A few concessions however made peace. The Gilbertines never spread beyond England and with the suppression of their monasteries by Henry VIII the Order became extinct. The nameless author of this volume has given an interesting account of the Order's rise and progress.

Letters from a Father to His Daughter Entering College. By CHARLES FRANKLIN THWING, D.D., LL.D., President of the College for Women, of Western Reserve University. New York: The Platt & Peck Co. 50 cents.

In our issue for August 31, 1912, there is a review of Dr. Thwing's "Letters from a Father to His Son Entering College," a little book much like the present one in character and contents, and what was written in praise and criticism of the other work is largely applicable to this. The letter on the "Elements of Religion" is again placed last and is now the shortest in the book,

though the subject, as the author admits, with a weakening "perhaps" however, is "the most important as it is the most serious of all I have to write." Then growing bolder he asserts *sans phrase* that "Religion is the greatest thing—one might say the only thing," and advises the use of prayer as an aid to good living, quoting in corroboration the authority of Emerson, though not, let us hope, for the want of a higher. Dr. Thwing counsels his daughter to go to church also, though he sadly owns that he "has reasons to know how poor and unworthy the church is, how stupid much preaching is." But it is of the church with a small "c," observe, that he speaks.

Though Dr. Thwing believes "we ought to have coeducational colleges," it is worthy of note that he is glad his own daughter is not going to attend one. They are good enough for other fathers' girls. He well says: "The presence of boys is liable to make for some girls a problem or a series of problems. The problem which the boy represents should be deferred for most girls till graduation, and it is also a problem which the parent would rather see solved under his own eyes." In a good letter on "College Life" the author has a word of warning about the "overvaluation of knowledge and the undervaluation of power." "It is more important to be strong than to be able to decline *virtus*, to stand four-square to all the heavens than to be able to prove the propositions about the parallelogram, to have a pure heart than to speak pure English." He has a good passage, too, on snobbishness, a weakness to which women are more prone than men, and while examining the proverb "Manners make the man," reminds his readers that "manner" is only the comparative of "man," not the superlative. Excellent, too, are Dr. Thwing's letters on the choice of friends and on reading. Indeed, there is a great deal of sound advice in this little book. W. D.

Mr. Thomas R. Ruffel, who prepared for German readers a book on the Titanic tragedy has now found in the Ohio floods of last March matter for another volume which is called "Rasende Fluten und Tobende Stürme." The appearance of the book is not very attractive. Laird & Lee, Chicago.

Recent additions to Frederic Pustet's "Bibliotheca Ascetica" are Scupoli's "Certamen Spirituale" and St. Alphonsus Liguori's "De Magno Orationis Medio." In the first volume are included as appendices Father Rodriguez's chapters on Temptations and on the Particular Examen, and in the other little book his excellent treatise on Prayer and St. Athanasius' letter to Marcellinus on the Interpretation of the Psalms, follow the great Redemptorist's work. Those who like their spiritual reading in Latin will welcome these convenient books. Sixty cents each.

"The Inconsistency of Materialists" is the title of a recent Catholic Truth Society pamphlet written by Father E. F. Garesché, S. J. In a well sustained dialogue, Dr. Edwards, the champion of sound philosophy, floors completely Dr. Doone, a "consistent" materialist. The paper was first published in the *American Catholic Quarterly*, but as a C. T. S. tract it will reach, of course, a much wider circle of readers and thus do greater good.

Father Bachelet, Professor of Theology in the Jesuit Scholasticate at Hastings, England, has edited as a supplement to Cardinal Bellarmine's works the "Auctarium Bellarminianum," a tall volume of some 800 pages which contains all the odds and ends the great controversialist wrote on Theology, Holy Scripture, Canon Law, Church History, etc. The book is dedicated to Very Rev. Father Wernz, S. J. (Gabriel Beauchesne, Paris. 25 francs.)

From the works of "Philosophy and Theology" in "Everyman's Library," we have received "The Little Flowers of St. Francis"

and "The Confessions of St. Augustine." The translation of the latter is Dr. Pusey's. His introduction to the volume has little in it to which exception can be taken, save his unamiable custom of calling Catholics "Romanists." However, it was written seventy-four years ago. Mr. T. Okey's sketch of St. Francis is fair and sympathetic. But on general principles Catholics who buy the works of Catholics should choose editions with Catholic editors. (E. P. Dutton & Co., New York. 50 cents a volume.)

"An Indictment of Irish Catholicism" is what the English publisher calls "Father Ralph," a recent Modernistic novel which is praised by the London *Times*. "The writer asks us to believe," says the *Tablet*, "that Ireland is cursed with an idle, sceptical, gluttonous and philandering clergy." Then after citing a typical passage from the book, the reviewer begs those who hold with the *Times* that the novel "is written in deadly earnest and with extraordinary knowledge," just to "ask themselves whether there is any country in Europe where the clergy are so trusted and revered by the people as they are in Ireland; and yet how could either trust or reverence go out, by any possibility or in any degree, to such creatures as those described" in "Father Ralph?"

"Graf Sayn," by Konrad von Bolanden, is the sixth volume of the series of pictures of Germanic culture, "Deutsche Kulturbilder." It is a story of the thirteenth century and deals with the bloody edict of Emperor Frederick II against heretics, which was not inspired by devotion to the Catholic Church, but only by political considerations. The author's object is to show how completely the spirit of the Church is opposed to the cruel and arbitrary persecution which for a time was witnessed in Germany and strongly condemned by the Pope. The books contributed to Catholic literature under the pseudonym of Bolanden are almost innumerable. Their worth and limitations are sufficiently familiar to readers of German literature. The present volume is published by Fr. Pustet, New York. Price, fifty cents.

It is a pleasure to commend two booklets that Marie St. S. Ellerker, a Dominican Tertiary, has written for the little ones. "Behold the Lamb!" gives an explanation of Holy Mass that is sure to interest children, and "A Wreath of Feasts" tells them about the meaning of a dozen great festivals of the year. Little stories are frequent enough to keep the attention roused, and the author's chatty manner is just the thing. Benziger Bros. publish these books for thirty-five cents apiece. As each contains five illustrations the cost can hardly be called excessive, but twenty-five cents would secure a better sale. In AMERICA for May 31 the reviewer took occasion to remark that the price of "The Fundamentals of the Religious Life" (Benziger Bros., sixty cents) "is much more than the book is worth." This was not said in disparagement of the work, which is excellent, but as a protest against useful books of devotion and asceticism being published at prohibitive prices.

"P. Moritz Meschler, S. J.," is a short memorial pamphlet which briefly and sympathetically describes the life of the gentle and popular ascetical writer whose works are familiar to American readers. Remarkably enough, Father Meschler was in his forty-fifth year when his first book appeared. It was written in consequence of a vow he had made to Our Lady of Lourdes during the crisis of a serious illness when his recovery was despaired of by the physicians. If his strength were restored to him, he promised her, he would compose a work to induce others likewise to place their confidence in her. Not only was his prayer heard, but he evidently received far more than he had dared to hope for. His activity was to continue for a long

course of years, and when in his seventy-sixth year he returned from Rome, where he had been Assistant to the General of the Society of Jesus, he was still intellectually keen and alert, and his strength was sufficient for sustained literary labors. He was assigned as a member to the staff of writers then at Luxemburg. Twenty books, besides countless minor works and articles, issued from his pen. When in his eighty-second year death laid a gentle hand upon him he was giving his final touches to his last work, which like his first was in honor of the Mother of God, a *Life of Our Blessed Lady*. The present pamphlet is from the pen of Father Otto Pfülf, S. J., and is reprinted from the *Stimmen* by Herder, St. Louis. Price, fifteen cents.

BOOKS RECEIVED

Benziger Bros., New York:

The Apostle of Ceylon: Fr. Joseph Vaz. Translated from the French by Ambrose Cator.

M. H. Gill & Son., Dublin:

The Government of the Church in the First Century. By Rev. William Moran, 6 shillings.

Harper & Bros., New York:

The Turning of Griggsby. By Irving Bacheller, \$1.00.

B. Herder, St. Louis:

The Beauty and Truth of the Catholic Church: Sermons from the German. By Rev. Edward Jones, Vol. III., \$1.35.

The Platt & Peck Co., New York:

Letters From a Father to His Daughter Entering College. By Charles F. Thwing, D.D., 50 cents.

Fleming H. Revell Co., New York:

The Immigrant An Asset and a Liability. By Frederic J. Haskin, \$1.25.

Henry Holt & Co., New York:

Writing English Prose. By William T. Brewster, A.M., 50 cents.

French Publications:

Gabriel Beauchesne, Paris:

Questions D'Enseignement de Philosophie Scolastique. Par le Père Paul Geny, 3 fr.; Hors de l'Eglise pas de salut: Dogme et Théologie. Par J. V. Bainvel, \$0.75.

Latin Publication:

H. Dessain, Mechliniae: (Benziger Bros., New York, Agents).

Martyrologium Romanum Gregorii XIII. Jussu Editum Urbani VIII et Clementis X. Auctoritate Recognitum ac Deinde Anno MDCCCLXIX Benedicti XIV. Labore et Studio Auctum et Castigatum.

EDUCATION

**Lieut.-Gov. Glynn's Address to the Fordham Graduates—
Antics at the Yale Commencement—Ex-President
Taft's Protest Against Too Much Athletics.**

At the commencement exercises at Fordham University, on June 16, Lieut.-Gov. Martin H. Glynn delivered the following address to the Class of 1913:

Nineteen years ago this commencement day I was a member of the class graduated from this college. Nineteen years ago I stood where you stand to-night, and I am a better Fordham man now than I was then. Nineteen years from now you, too, will be better Fordham men than you are to-day. You may not think this possible, but you will find it come true. The chemistry of time will react upon you as it has reacted upon those who have gone before you from these classic halls. Fordham's seal is on your hand, her spirit in your heart, her laurel on your brow, her stamp upon your manhood. Only the hand of Death can loosen the seal, chill the spirit, snatch away the laurel or stifle the manhood. Go where you will, do what you may, the atmosphere of old Rose Hill will cling round you still. Climb ever so high or fall ever so low, win fortune's gold or struggle for existence, gain distinction or be lost in obscurity, clothe yourself in the purple of the world or the sandals of the hermit—far down the corridor of years you will hear in the twilight of memory and the borderland of sleep the silvery peal of Fordham's angelus bell, the choral song of the morning mass, the triumphant shout of collegiate victory on the battlefield of sport; in the twilight of memory and the borderland of sleep

you will play the old plays, perform the old pranks, and sing the old songs of the days you end to-day; in the twilight of memory and the borderland of sleep you will live anew your college days amid these ivied walls, these stately trees, these best of boys and these goodly priests—and from the vision and the dream, the rhapsody and the retrospect, you will draw inspiration to give strength to your arm and purpose to your will.

This is a Jesuit college and you, members of the Class of 1913, will be known as Jesuit boys. Protagoras once told Socrates that virtue could be taught; that virtue should be an ally of education. What Protagoras said could be done—the Jesuits have been doing for ages. Better schooling than you have had the world does not afford. For centuries the Jesuits have stood unrivaled in the field of liberal education. They equip their students with the teachings of civilization: they show them the grandeur of Greece, the glory of Rome and the majesty of to-day. They combine the ideal with the scientific, the religious with the patriotic. They teach the sacredness of duty and the privileges of right. They maintain there is a law of heaven and there is a law of earth. They preach "The substance of things hoped for, the evidence of things not seen" and this constitutes the faith of St. Paul. They mingle Christianity with humanity, art with science, history with poetry, theories of politics with the theses of philosophy; but they do not develop the head at the expense of the heart, they do not poison the well springs of human nature with potations of despondency or sprinklings of doubt.

The Jesuit imprimatur, says Macaulay in one of his essays, won a book entrance into the libraries of he world. Now, the Jesuit imprimatur is the Jesuit imprimatur whether placed on book or man. To-night, members of the Class of 1913, Fordham's diploma places upon you the Jesuit imprimatur. Its outline is glorious, its significance splendid, and for you it will win entrance into the favor of men provided you are what the Jesuit imprimatur proclaims you to be.

No one expects you, my young friends, to preach your philosophy of life in the market-place like Socrates, but everybody does expect you to live up to it where men can view and God alone can see. No one expects you to go hunting for an honest man with a lighted lantern like Diogenes, but everybody does expect you to know and to show that at least one honest man resides beneath your own hat.

Now the world expects much of you—but none too much—and you must not expect too much of the world. Be an average man, an average man at his best—that's what your friends expect and Fordham demands. The average man at his best may set no rivers on fire, but he makes the wheels of life go 'round. Neither the brilliant Paul nor the mystic John was selected as the Foundation Rock of Faith. The choice fell upon Peter—Peter, symbolic of the average man at his best. Things built from the bottom up survive; things built from the top down perish. So to-night Fordham commissions you to carry her colors—the Maroon you love so well—out into the flare of strife and the quietude of peace—not as supermen, but as average men at their best with reverence in your hearts, iron in your blood and inspiration in your brains.

Men of faith you are;—men of work and vision you must be. The man of the hour is the man who does things. Napoleon's coat of arms—"Shirt-sleeves"—has become fashionable, and society's drones are tabooed as industrial twins of the hobo. The romance of chivalry gives place to the poetry of mechanism. Kipling's "Song of Steam" supplants Tennyson's "King Arthur With His Table Round"; the "Man on Horseback" salutes "The Man With The Hoe." There is no place to-day for what Homer calls a dead weight upon the earth. Mallock wrote a wonderful book to ask if life is worth living,

and the world answers "Yes, if we work." Drummond made himself famous by asserting love is the greatest thing in the world, but the world says "Not so." We might live without love, but we could not exist without work. What the world asserts, literature proves. Goethe says so in "Faust," Lowell says so in "The Vision of Sir Launfal," Balzac says so in the immortal words of the Curé of Montagnac to the most charming, the most graceless and the most idle loafer in the pages of fiction.

With the equipment Fordham gives you, my young friends, you ought to be somebody and do something out in the world—if only you will work. Don't rattle around in the shoes of the present waiting for the slippers of the future. Dead men's shoes often have no soles and frequently poor uppers. Take Carlisle's advice and do the work nearest at hand. Realize that life's little things are the big things and do not fear defeat. You will never win a victory if you never risk defeat. General Greene—that plucky Irish warrior—never won a battle, yet every defeat was a triumph, and Washington won the Revolution by the battles that he lost.

Blaze your own way in life; walk on your own feet; work with your own hands; and speak with your own mind. Don't be a graphophone and don't be an automaton! Circumstances may hamper you, but they cannot defeat you if you keep your blood red and your brain clear. Tallyrand walked with difficulty; Alexander Pope wore a leather jacket to keep him from bending double; Napoleon rode a horse with the bouncings of a novice; Bobby Burns tipped the bottle, but he did not drown the muse; Robert Louis Stevenson wrote like an angel while dying like a man; James G. Blaine solved problems of state while suffering pangs of pain; Helen Keller, though blind, and deaf and dumb, sees the wonders of creation, hears the music of the ages and speaks with the master minds of thought; John D. Rockefeller cannot eat a square meal and Andrew Carnegie can't spell. Yet these people did not allow what they could not do to prevent them from doing what they could. Indifference to the magic of work, the potency of drudgery, is the curse of too many college men. They want to fly before they can creep; they want to be ten thousand dollar men before they are thirty-cent apprentices. Not even college can teach the faculty of absorbing worldly wisdom as a sponge drinks water. Worldly wisdom, my young friends, is a slow growth. You can't get it in the circus of society or the pantomime of sport; you can't get it in the frivolities of pleasure or the steeplechase of mirth; but you can get it in a man's work among men and nowhere else.

In "A Tramp Abroad" Mark Twain says because he did not know where and how to go he walked forty-five miles one night trying to find his bed in an old German castle. No educated man has any business to be a tramp on life's highway—every educated man ought to know where to find a man's work and how to do it.

I consider it a part of man's work to take a hand in making current history. I would advise abjuration of public office, but I would urge an interest in politics. I have no patience with those educated and refined gentlemen who hold aloof from the political field because it smells of "villainous saltpetre." They are like the lord in the play, "perfumed like a milliner," who used a bottle of smelling-salts to protect his nose from the carnage smell of battle and who would be a soldier if it were not for the guns. This powdered milliner of a warrior is no more grotesque than the lettered dilettantes who hold themselves above their country's affairs. Like George William Curtis, you can be a gentleman in politics—even if some gentlemen cannot be in politics because their gentility is of the hothouse variety instead of nature's brand.

To be rounded men though, my young friends, you must mix vision with your work. Life is not all drudgery and "The

man who thinks the grass will not grow at night unless he lies awake to watch it, either lands in an insane asylum or on an emperor's throne." In the usefulness of the cabbage do not overlook the splendor of the rose. St. Francis proved laughter to be as divine as tears. Indulge in what Alexander Pope called:

"The statesman's scheme
The air-built castle and the golden dream,
The youth's romantic wish, the chemist's flame,
And poet's vision of eternal fame."

Be men of vision! Don't try to measure life by mathematics, for you can't do it. Life is not warp for the map-maker—life is woof for the doer and the dreamer. Homer's Iliad is great because life is a battle, Homer's Odyssey is great because life is a journey, the Book of Job is great because life is a riddle and you can't measure a riddle, you can't measure a battle, you can't measure a journey whose end you cannot see.

Vision and work—they span the earth with railroads and cleave the sea with ships; they give wings to man to fly the air and fins to swim the deep; they create the harmonies of music and the whirr of factory wheels; they give soul to oratory and melody to song; they bring man toward the angels and heaven nearer earth.

Work conquers earth and vision reaches heaven.

Sea and land and sky belong to the man of vision. He is landlord, sea-lord, air-lord.

"Whether snow falls, or water flows, or birds fly, whether day and night meet in twilight, whether the blue heaven is hung by clouds or sown with stars, wherever are forms with transparent boundaries, wherever are outlets into celestial space, wherever is danger and awe and love"—there the man of vision dreams his dream of things that are not and from the forge of his dream the man of work hammers into existence the things that are to be.

Be men of work! Be men of vision! And if you are, some poet of the future will sing of you as Fordham's poetic son sang of Archbishop Hughes at the unveiling of the statue on the college lawn:

"Faults, yes, his heart throbbed warm with pulses human,
But carping envy's self might scarce deplore
The faults that doubly vouched him staunch and true man,
And only made men love him all the more.

"Motes in the sunshine, foam bells on the ocean,
Cloud shadows flitting o'er the mountain's crest,
His faults but marked the mighty play, the motion,
Of a grand nature in its grand unrest."

Cardinal Farley in addressing the graduates referred to a recent happening at Yale University. He read a newspaper clipping headed "Yale Students Apologize." The substance of the clipping was that two students at the celebration of a fraternal society dressed up as Sisters of Charity and each carried a bottle from which they frequently took a drink. The students later made a signed apology for their conduct. The Cardinal said:

"This is an unwarranted violation of good taste and decency. Catholic parents will shed tears of bitter regret for committing their children to the care of men who are, absolutely without religion."

As a supplement to this protest of His Eminence attention might be called to the press reports of the Yale Commencement which took place on the following day:

"In the matter of togs the class of '07 swept the field with a 'suffragette' outfit of dun gray. Maypole dance and skipping the rope specialities punctuated the march of this class past the grand stand. One of its transparencies was, 'Votes for Women.' Another was, 'To Hell with Men.'

"The class of 1910 appeared in Turkish garb with a harem in which half a dozen houris were displayed. Carroll Cooney, the former football guard, now weighing 345 pounds, occupied a throne with attendant odalisques. This exhibit was placarded, 'Fat-Ima: Width, Three Yards.'

At the joint meeting of the scholastic societies Ex-President Taft said:

"I am very young as a professor and therefore I have extended views as to education. In the progressive spirit which prevails to-day, the first thing you do is to protest against the things that are. That's why I am here this morning.

"Now, if you advertise the managers of all the athletic organizations, it seems to me that you should advertise also the names of those who take honors in scholastic lines. The difference in standing between 330 and 370 is considerably more than a half second in a 100-yard dash. The names of those who lead the class should be advertised at the end of each year. We honor the athletic teams, and we should visit with the same honors and the same prominence the scholarship side."

The New Regis High School

The new Regis High School which is soon to be begun in the parish of St. Ignatius Loyola, New York, promises to mark a distinct development in Catholic educational work in this city. The structure is to extend about midway between Park avenue and Madison avenue, with a frontage on 84th street of about 125 feet and on 85th street of 167.

The building which is designed to accommodate 1,500 pupils will have in its centre a quadrangle, in the basement will be indoor play-rooms, and a large gymnasium with all its appurtenances will be two stories in height. The main approach to the school on 84th street leads into a vestibule from which parlors and the offices of the high school officials can be conveniently reached. To the west of the quadrangle will be a chapel, 74 feet by 32, and on the north side of the square an assembly hall capable of seating 1,700 people, and provided with a large stage. Exits from the hall open on 85th street and the quadrangle, but the main entrance is to the east. The first balcony is made up of boxes exclusively, while a second is provided with opera chairs. All of the second floor which the assembly hall does not take up, is devoted to class rooms and a library. These class rooms are designed on the continental system of one-side lighting, and vary in width from 21 feet to 23½, and in length from 25 to 38. The library which is designed on the alcove principle will measure 23½ by 62 feet. The third, fourth and fifth stories of the school portion correspond to the second except that in place of the library there is arranged in each case a large lecture room. On the fourth and fifth floors, however, the entire space over the assembly hall block is to be given over to the school class rooms. The 85th street end of the fifth floor will be fitted out with large scientific laboratories and lecture rooms. Topping the whole area of the school will be a roof garden to which two elevators give access. Limestone will be the chief material used in the construction of this fire-proof building and Italian Renaissance the prevailing style of architecture. It is hoped that the school will be ready by September 1914, when numerous boys of the archdiocese of New York will doubtless be eager to enjoy the educational advantages the Regis Catholic High School will offer free of charge.

SOCIOLOGY

The Propagation of the Faith

The way some Catholics talk and write gives occasion to persons of a fault finding disposition to imagine that the Catholic Church became alive to the demands of social work only within the last few years. The fact is that the Catholic Church has been very much alive indeed in the matter ever since its foundation and organization and will continue to be so as long as the world lasts. But we do not see the Church interesting itself very much in children's playgrounds and ice funds and folk dances and mothers' clubs and gymnasiums and such like things. Therefore some conclude that it is indifferent to social work; but the conclusion is quite unwarranted. There is no institution in the world that keeps so rigorously within its proper sphere, as the Catholic Church. The State in Catholic countries has always intruded more or less into the domain of the Church, and all sorts of evils have followed, as not a few of the reflections one makes on the Constantinian celebrations bear witness. In our own land we see the sects interfering with civil authority. At home and abroad the Catholic Church confines itself to its proper functions. There is no reason why it should take an active part in providing those material ameliorations of the life of those less blessed with this world's goods. It exhorts all to do good out of the means with which God has blessed them, it leaves to them the determining of how they are to do so, watching only that nothing may be done injurious to faith and morals, and blessing everything done in accordance with them.

Its social work is far more important and enduring than the merely material things to which we have alluded. Indeed, without its work, many things we see undertaken outside its fold by people professing, perhaps, no religion at all, would have no existence. Though society be not Christian in the formal sense of the term, Christian influences are still working in it, and people who do not call themselves Christians, are affected by those influences. The great social work of the Church always has been and still is the Christianizing of mankind. "Seek first the Kingdom of God," is our Lord's command, and the business of the Church is to carry it into effect. And so the Church organizes parishes and dioceses, builds churches and schools, provides refuges for penitent sinners, and homes, where the orphan may be brought up in the knowledge and practice of his faith, and hospitals, where the sick may be cared for not only as regards their bodies, but also, what is infinitely more important, as regards their souls. Such works are intimately connected with the work of propagating the religion of Jesus Christ, and so they are not left to private initiative; not so the social works so popular to-day. These the Christian people may engage in with the approbation and blessing of the Church provided always that their works are inspired with the true Catholic spirit.

Hence among the works of the Church, in which all Catholics should take great interest, is that of the propagation of the faith. This is an essential work, and it must therefore be found active in every age. "Going, teach all nations," and, "behold, I am with you even to the consummation of the world." We wish therefore to call our readers attention to the Society for the Propagation of the Faith, instituted to provide the funds for the great work.

The first remark we must make is that there are about 300 million Catholics in the world and that the total contributions to the Society amounted only to \$1,610,315.11, that is to say, assuming the total of possible contributors to be 200 millions, not quite one cent apiece. This is very important. Everybody

knows that the Catholic missionary lives in great poverty, but he cannot live on nothing. On the other hand, Bishop Demange of Korea, after examining exhaustively the impediments to the conversion of the heathen, inasmuch as these are subject to our control, says they can all be summed up in the deficiency of missionaries. "How can they believe without a preacher?" The deficiency in missionaries is the direct result of the lack of funds.

The second remark is that, notwithstanding its many trials, the Church in France, in which the Society was founded, is still the largest contributor by far to its funds. Last year it gave over \$620,000, and if we add to this the contributions of Alsace and Lorraine which retain the impulse given them when they were French provinces, the contributions from French sources amount to \$700,000, or only \$100,000 short of one-half of the entire sum received. Again, if we compare the relative value of money in France and in the United States, this should represent to us an equivalent of very nearly \$1,500,000. Still, the United States did quite well in the matter, especially when one considers that the work has only of late years been organized amongst us. Its contribution was \$366,460.59. Of this \$151,945.16 came from New York and \$233,513.07 from New York, Boston, Philadelphia and Brooklyn, the only dioceses in which contributions reached five figures. No doubt there is a great future for the society in this country, and consequently a great blessing in store for the United States.

Next to France, if we consider its population, equal perhaps to France, if we consider its poverty, comes Ireland, giving \$52,736.96. It is consoling, too, to see that the two most progressive countries of South America contribute, let us say, respectably, Argentina giving \$61,188.81, and Chili, \$19,129.77.

H. W.

PULPIT, PRESS AND PLATFORM

Chief Judge N. Charles Burke of the Court of Appeals of Maryland gave a decision on June 10 in which he dismisses the suit of Mrs. Laura Frances Outlaw, of Relay, to secure permanent alimony from her husband, Charles W. Outlaw. In his decision, Judge Burke says in part:

"I cannot escape the conviction from a careful consideration of all the evidence in this case that the really great cause of the trouble between these young people was the failure of the wife to appreciate the duties and responsibilities of the married life and to face them with a proper spirit. She shrunk from them. She was unwilling to assume them. She had an ever-present fear of again becoming a mother. This dread was a great source of unhappiness to her. If she had met her obligations in the right spirit and the right sense of duty and discharged well and faithfully all her duties as a mother, her character would have been strengthened, her affections broadened and refined, and for all the cares and trials she might have endured in the rearing and training of her children she would have been compensated a thousandfold. Unfortunately she had false notions on this question."

In conclusion Judge Burke says:

"Motherhood is woman's highest crown. Mr. Fernald, in his book, 'The New Womanhood' has said: 'An education of destruction is sweeping our social life. Fine houses, fine furniture, fine raiment are purchased by the slaughter of the innocents, and the fact is a matter not of shame, but of boasting. The advanced American stalks about, proud as a Modoc chief in feathers and war paint, but the scalps at her girdle are those of her own unborn offsprings. When whole communities regard a house full of children, however winsome and happy, as a matter of gibe and censure, and when reduction of family becomes a great domestic ambition, it ought to be said and known that the desire

and fact are among the surest indications of the decline of the races and of nations.'

"If the wife is not willing to abandon the practice mentioned and discharge, with a brave heart and in a right spirit all the duties of the married life or if she has lost all love and all respect for her husband, she had better remain separated from him. But if she retains some affection and respect for him and is prepared to do her full duty as wife and mother, and he is willing to exhibit toward her some of the old love, attention, consideration and respect, and treat her kindly and to provide for her a reasonably comfortable home, it is infinitely better that they should let all the unhappiness of the past be forgotten and begin their married life anew."

The decision also says that the evidence does not sustain the cruelty alleged in the bill of complaint and the record exhibits the usual criminations and recriminations, which characterize contested cases of this kind.

"Such cases," Judge Burke says, "provoke bitter feeling and ugly charges and counter charges. This case is no exception. It is marked also by the usual disposition to magnify the faults and the mistakes of the parties and to give a false coloring and meaning to acts which were not in themselves or intended to be of a serious or offensive character. The testimony in these respects is conflicting and cannot be reconciled. A great deal of it is false, whether consciously or unconsciously so, as a result of overwrought feelings and heated imagination, it is not necessary for me to say. But upon the real and controlling issues in the case I have had no great difficulty, after a careful examination of the testimony, and by hearing the witnesses testify, in reaching a conclusion."

PERSONAL

A tablet to the memory of Commodore John Barry, the "Father of the American Navy," placed on the front wall of old St. Mary's Church, Philadelphia, was unveiled with appropriate ceremonies on June 14. The tablet was the tribute of the Wexford '98 Social and Benevolent Association, and participating with that organization on the occasion were many other Irish and Catholic parochial societies. They were escorted by United States marines, sailors and soldiers and veteran posts. Addresses were made by Daniel J. Cummings, Hon. F. D. Roosevelt, Assistant Secretary of the Navy, and Hon. M. J. Ryan. The Rev. James E. Coakley of St. Dominic's Church officiated at the religious ceremony.

Current reports from Rome of the serious illness of Cardinal Vives y Tuto recall the fact that he is one of the eight foreign cardinals who have visited the United States. The incident of his brief stay here in 1872 is not generally known.

The Cardinal, who was born in Spain, Feb. 15, 1854, joined the Capuchin order in early manhood, in which he took the name of Father Joseph Calasanctius. Before ordination, he was sent at his own request to the missions of his order in Guatemala, Central America, and while there was expelled from the country with thirty-eight others of his brethren on June 8, 1872. They were not given an hour's time to prepare for exile and were driven from their convent between files of soldiers to the seaport, where they embarked for San Francisco. They landed there on July 1, and were charitably received by the Jesuit Fathers and taken to St. Ignatius' College. One of them, Father Francis, died a few days after from the privations he had to endure. The story of their wrongs aroused the sympathy of the whole city and in a short time \$12,000 was collected for their benefit. Thus supplied, they left on Sept. 16 for the Capuchin Monastery at Milwaukee, Wisconsin. There the choice was given them by

their superiors of remaining in the United States or of returning to Europe. Among those who elected to return was Brother Joseph Calasancius, who went to France where he was ordained a priest, May 26, 1877 and soon became Father Guardian of the Convent of Perpignan. Expelled from France in 1880 he went to Spain, whence in 1884 he was commissioned to go to Rome on important business of his Order. There he remained until Leo XIII, appreciating his great ability, raised him to the Sacred College June 19, 1899, as Joseph Calasancius Cardinal Deacon Vives y Tuto, of St. Adrian. Since then he has often expressed orally and in letters, his gratitude for the brotherly hospitality accorded to him and his fellow exiles by "the Reverend Jesuit Fathers of California, most dear brothers and worthy benefactors of the Capuchins."

ECCLESIASTICAL NEWS

The Catholic Reading Guild Exhibition, recently shown in London, will, according to the *Universe*, be sent across the Atlantic to be displayed at the Federation convention in Milwaukee in August.

The fourth annual Catholic Congress of England will be held at Plymouth July 4-8. The town is a Non-Conformist stronghold, but recent Catholic developments there have been notable.

There will be a great Irish Pilgrimage to Lourdes on September 8. It is also announced that the next International Eucharistic Congress will be held at Lourdes in September, 1914.

Three Sisters of the Convent of the Immaculate Conception, Montreal, Canada, will early in July leave for China there to labor in the leper colony on the Island of Sheeklung, nine miles from Canton. The names of these heroic nuns are Sister St. Francis, of Assisi; Miss Clara Herbert, of Montreal; Sister Marie Bernadette, Miss Alma Lager, of Alexandria, Ont., and Sister Raphael, Miss Melvina Biron, of Montreal. Altogether there were fifteen members of the community who volunteered for the mission, but only three were chosen. It was a dramatic moment at the little Convent on St. Catherine's Road when Archbishop Bruchesi of Montreal announced the choice of the Reverend Mother. The ceremony was simple but impressive. His Grace quietly explained the great sacrifice that was expected. They were left free, as the mission work among lepers was foreign to the Institute of the Sisters of the Immaculate Conception. The Archbishop told them they would have to leave home and kindred, the land of their birth and their beautiful cloister, to labor for life in a rough shelter nursing those afflicted with the most loathsome of diseases. His Grace asked if any wished to withdraw. But all remained firm in their resolve. Then His Grace read out the names of the three chosen. "The enthusiasm of the martyrs is still with us, my dear Sisters," continued His Grace. "Your heroic act of self-abnegation, of prolonged martyrdom is a lesson to the materialistic spirit of the age." He concluded with words of comfort and encouragement, dwelling on the great reward that awaits those who sacrifice their lives for others.

The Baroness de Montenack, of Freiburg, Switzerland, has written to his Grace, Archbishop Bruchesi of Montreal, urging him to send delegates to the International Congress which opens in London on June 30. The Congress is for the purpose of deciding on means of protecting young girls and of combating the white slave traffic. It is announced that Archbishop Bruchesi has decided to send a delegate to the Congress.

SCIENCE

The Bureau of Standards, Department of Commerce, has prepared a monograph on "Legal Specifications for Illuminating Gas," which is a brief discussion of the recommendations made by this Bureau for State or city laws to control the quality of illuminating gas sold. As the heating value of a gas is a better measure of its usefulness for power, heating, or lighting with mantles than is the candlepower of the gas, the heat delivered to customers should be measured and controlled in order to insure good service. For open-flame lights only, the candlepower must be maintained. As many persons still use such burners, even though they are less economical than a mantle, the candlepower cannot be entirely overlooked. The Bureau of Standards proposes that a secondary requirement be fixed by cities to insure sufficient candlepower of the gas for this use, and that the heating value be made the principal basis of gas rating.

The ambition of industrial Japan seems to be to make that country the workshop from which Asia will order its requirements in respect of electrical and structural machinery. In a current number *Power* calls attention to the fact that manufacturers do not appear to realize that the Japanese have established important works in these fields. However, there is no sign as yet that Japan will contribute anything toward the progress of engineering science and invention. The protective policy aims rather at providing the means whereby the new ideas of European and American engineers may be readily adopted as soon as their value is proved. For repetition work the low cost of Asiatic labor may or may not become a powerful competitive influence, but as there appears to be no reason why nearly all the generating and distributing electrical plant and apparatus needed for the Japanese home market should not be manufactured locally, the attention of outsiders may preferably be directed in the near future to the prospects on the mainland.

OBITUARY

The *Ceylon Catholic Messenger* announces the death of Father Neut, S. S., Superior of St. Aloysius College of Galle and of the Jesuit Missionaries of the Galle diocese, Ceylon. He attended the Eucharistic Congress at Malta and was called away at Naples on his way to attend a provincial congregation of the Belgian Jesuits which was to meet in Tronchiennes. The Rev. Theodule Neut was born in Ghent in 1858, a member of a distinguished family in Flanders. His father who was made a commander of the Order of St. Gregory the Great by Pope Leo XIII was one of the founders of the Catholic Clubs of Ghent, the first bearing that characteristic name in Europe, its beginning dating from 1862. He became General Secretary of the Federation of the Catholic Club of Belgium. He was also the editor and founder of a Catholic newspaper. *La Patrie*, published in Bruges. His paper after more than fifty years of usefulness is still in the hands of a brother of Father Neut, who was elected a short time ago President of the Belgian Press Association. Father Neut followed the example of two other brothers who entered the Belgian novitiate of the Society. Of these two brothers, one was a pioneer at the Papal Seminary, Kandy, and the other is the versatile editor of the *Catholic Herald of India*.

Father Neut labored in the vineyard of Ceylon from 1895. In 1907 he was appointed Superior of the Galle mission and president of St. Aloysius College, which steadily prospered under his fostering care. The noble pile of buildings, says the *Catholic Messenger*, which now adorn the capital of the Southern Province are a lasting memorial of his devotion to Catholic Education.